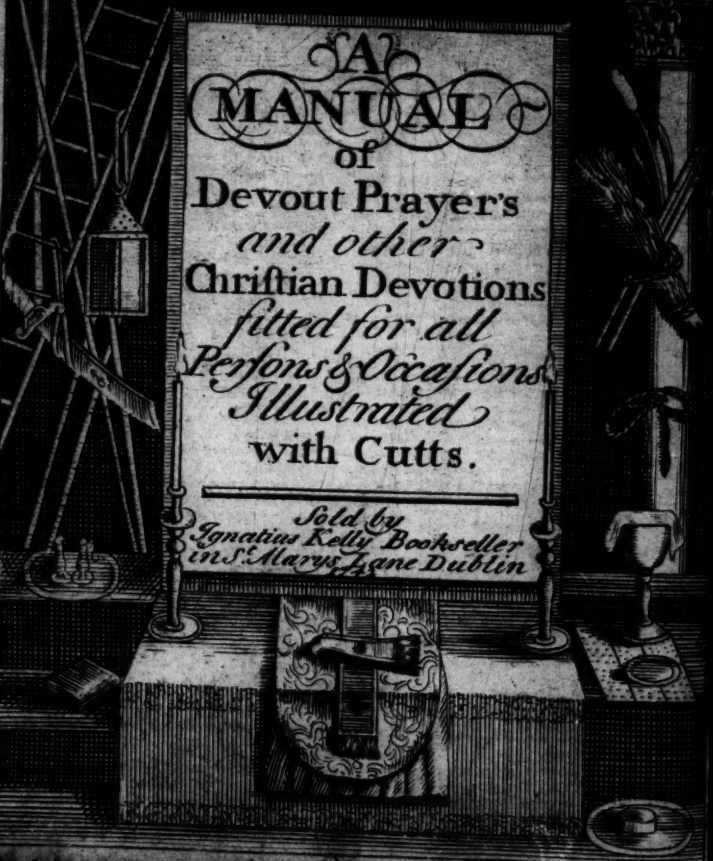




A
MANUAL
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Devout Prayer's
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Persons & Occasions
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Sold by
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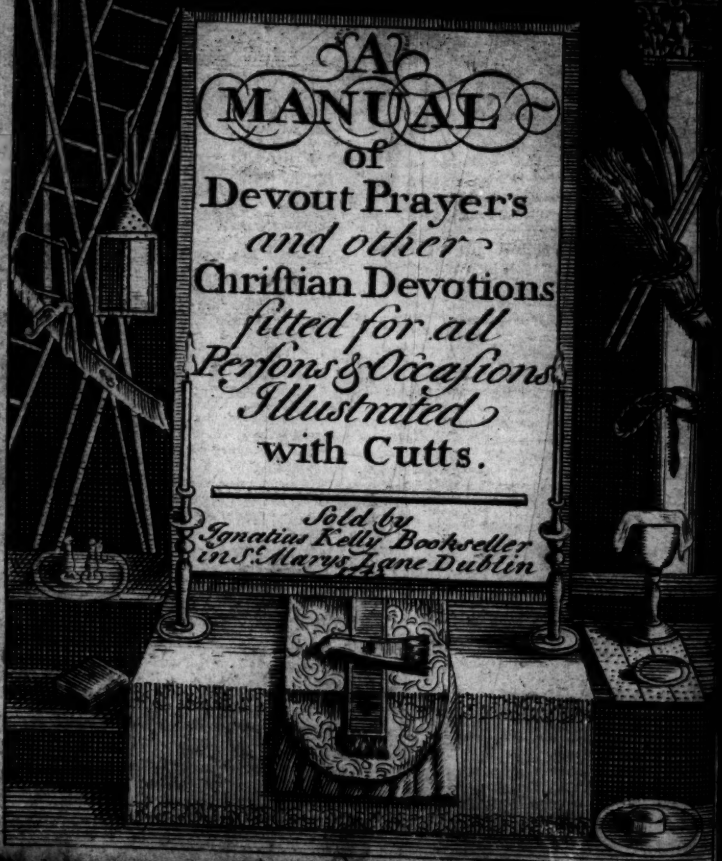


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Respice in JESUM

X

1606/1722.



THE
GARDEN OF THE SOUL:
OR, A
MANUAL
OF
SPIRITUAL EXERCISES
AND
INSTRUCTIONS
FOR

CHRISTIANS, who (living in the World)
aspire to DEVOTION.

By RICHARD CHALLENGOR, D. D.

To which are added, the Vespers for SUNDAYS, not
in any former Edition.

K I L K E N N Y:
PRINTED BY CATHERINE FINN. 1779



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THE
ROMAN CATHOLIC
CALENDAR

FOR THE KINGDOM OF
IRELAND:

CONTAINING,

The Feasts and Fasts of said Kingdom: The
Irish Saints: The Patrons of each Diocese;
and the Saints universally granted to the
Year 1756.—All on their proper Days.

EXPLANATIONS.

The Festival or Holy Days are in CAPITAL
LETTERS; the Days of Devotion and
the Irish Saints in *Italic*. The PATRONS of
each Diocese have a * prefixed to them,
and the Founders of religious Orders are
marked thus †.

Note, Ap. signifies *Apostle*. M. *Martyr*. B.
Bishop. Ab. *Abbot*. C. *Confessor*. V. *Vir-*
gin. D. *Diocese*.

- A 1 CIRCUMCISION of our LORD.
 B 2 Octave of S. Stephen.
 * D. of *Limerick* S. MUNCHIN B. and C.
 C 3 Octave of S. John Apostle and Evangelist.
 D 4 Octave of Holy Innocents.
 E 5 Vigil of the Epiphany.
 F 6 EPIPHANY of our LORD.
 G 7 Of the Octave of the Epiphany.
 A 8 Of the Octave
 * D. of *Casbel* S. ALBERT B. and C.
 B 9 Of the Octave.
 C 10 Of the Octave.
 D 11 Of the Octave.
 E 12 Of the Octave.
 F 13 Octave of the Epiphany.
 II. Sund. after Epiph. *The holy name of Jesus.*
 G 14 Hilary Bishop and Confessor.
 A 15 Paul first Ermite Confessor.
 B 16 *Fursey Abbot.*
 C 17 † Antony Abbot.
 D 18 Chair of S. Peter at Rome.
 E 19 Canute King and Martyr.
 F 20 Fabian and Sebastian Martyrs.
 G 21 Agnes Virgin and Martyr.
 A 22 Vincent and Anastasius Martyrs.
 B 23 Raymund of *Penafort* Confessor.
 C 24 Timothy Bishop and Martyr.
 D 25 *Conversion of S. Paul Apostle.*
 E 26 Polycarp Bishop and Martyr.
 F 27 John *Chrysestom* Bishop Confessor and Doc.
 G 28 Marcellus Pope and Martyr.
 A 29 † Francis de *Sales* Bishop and Confessor.
 B 30 Martina Virgin and Martyr.
 C 31 † Peter *Nolasco* Confessor.
 * D. of *Fernes* S. EDAN Bishop & Confessor.

FEBRUARY hath xxviii Days. vii

D	1	<i>Bridget Virgin.</i> * D. of <i>Kildare</i> S. BRIDGET is Patroness.
E	2	<i>Purification of the B. V. Mary.</i>
F	3	<i>Ignatius Bishop and Martyr.</i>
E	4	<i>Andrew Corsini Bishop and Confessor.</i>
A	5	<i>Agatha Virgin and Martyr.</i>
B	6	<i>Dorothy Virgin and Martyr.</i> * D. of <i>Ardagh</i> S. MEL Bishop and Conf.
C	7	† <i>Romuald Abbot.</i>
D	8	† <i>John of Matha Confessor.</i>
E	9	<i>Apollonia Virgin and Martyr.</i>
F	10	<i>Scholastica Virgin.</i>
E	11	
A	12	
B	13	
C	14	<i>Valentine Priest and Martyr.</i>
D	15	<i>Faustin and Jovita Martyrs.</i>
E	16	
F	17	<i>Fintan Confessor.</i>
G	18	<i>Simeon Bishop and Martyr.</i>
A	19	
B	20	
C	21	
D	22	<i>Chair of S. Peter at Antioch.</i>
E	23	
F	24	<i>Mathias Apostle.</i>
G	25	
A	26	
B	27	
C	28	<i>On Leap Years FEBRUARY has 29 Days:</i> <i>The Feast of S. MATHIAS is kept</i> <i>on the 25th. And the Dominical Letter,</i> <i>which was in January, is changed to the</i> <i>foregoing: As, if the Letter was D, it is</i> <i>changed to C.</i>

viii MARCH hath xxxi Days.

D	1	
E	2	
F	3	
G	4	Casimir Confessor.
A	5	* D. of Ossory S. KYRAN Bishop and Conf.
B	6	
C	7	Thomas of Aquin Confessor and Doctor.
D	8	Catald Bishop and Confessor.
E	9	Frances Widow.
F	10	Forty Martyrs.
G	11	† John of God Confessor.
A	12	Gregory Pope Confessor and Doctor.
B	13	
C	14	
D	15	
E	16	
F	17	PATRICK BISHOP and CONFESSOR.
G	18	Frigidian Bishop and Confessor.
A	19	Joseph Spouse of the B. V. Mary.
B	20	Cuthbert Bishop and Confessor.
		SPRING Quarter begins.
C	21	† Benedict Abbot.
D	22	
E	23	
F	24	
G	25	ANNUNCIATION of the B. V. MARY.
A	26	
B	27	Rupert Bishop and Confessor.
C	28	
D	29	
E	30	
F	31	

On FRIDAY in Passion-Week, The seven
Griefs of the Blessed Virgin MARY.

G	1	
A	2	† Francis of <i>Paula</i> Confessor.
B	3	
C	4	Isidore Bishop and Confessor.
D	5	Vincent <i>Ferrarius</i> Confessor.
E	6	<i>Celestin</i> Pope and Confessor.
F	7	<i>Celsus</i> Bishop and Confessor.
G	8	
A	9	
B	10	
C	11	Leo Pope and Confessor.
D	12	
E	13	Hermenegild Martyr.
F	14	Tiburtius, Valerian & Maximus Martyrs.
G	15	
A	16	
B	17	Anicetus Pope and Martyr.
C	18	* D. of <i>Leighlin</i> S. LASERIAN Bp. & Conf.
D	19	
E	20	
F	21	Anselm Bishop and Confessor.
G	22	Soter and Caius Popes and Martyrs.
A	23	George Martyr.
B	24	
C	25	Mark Evangelist.
D	26	Cletus and Marcellinus Popes and Martyrs.
E	27	* D. of <i>Elphin</i> S. ASICK Bp. and Conf.
F	28	Vitalis Martyr.
G	29	Peter Martyr.
A	30	Catharine of <i>Sienna</i> Virgin.

N. B. IIIId. Sunday after *Easter* is the Feast
of the *Protection* of S. JOSEPH.

- B 1 *Philip and James Apostles.*
 C 2 *Athanasius Bishop and Confessor.*
 D 3 *Finding of the Holy Cross.*
 * D. of Kildare S. CONLETH Bp. & Conf.
 E 4 *Monica Widow.*
 F 5 *Pius Pope and Confessor.*
 G 6 *John before the Latin-gate.*
 A 7 *Stanislaus Bishop and Martyr.*
 B 8 *Apparition of S. Michael Archangel.*
 C 9 *Gregory Nazianzen Bishop and Confessor.*
 D 10 *Congall Abbot.*
 E 11 *Antonine Bishop and Confessor,*
 F 12 *Nereus, Achilleus, & Domitilla Virg. &*
 G 13 *(Pancratius Mart.*
 A 14 *Boniface Martyr.*
 * D. of Lismore S. CARTHAG Bp. & Conf.
 B 15 *Dympna Virgin and Martyr.*
 C 16 *Urbald Bishop and Confessor.*
 * D. of Ardfert & Clonfert S. BRENDAN ab.
 D 17 *Translation of the holy Reliques of S. Pa-*
 trick Bridget & Columb. anno 1186.
 E 18 *Venantius Martyr.*
 F 19 *† Peter Celestin Pope and Confessor.*
 G 20 *Bernardin of Sienna Confessor.*
 A 21
 E 22
 C 23
 D 24 * D. of Clogher S. MACARTIN Bp. & Conf.
 E 25 *Gregory Pope and Confessor.*
 F 26 *† Philip Neri Confessor.*
 G 27 *Mary Magdalen of Pazzi Virgin.*
 A 28
 B 29
 C 30 *Felix Pope and Martyr.*
 D 31 *Petronilla Virgin.*

E	1	
F	2	Marcellinus, Peter and Erasmus Martyrs.
G	3	* D. of <i>Glendalauch</i> S. KEVIN Abbot.
A	4	
B	5	
C	6	† Norbert Bishop and Confessor.
D	7	* D. of <i>Dromore</i> S. COLMAN Bp. & Conf.
E	8	
F	9	<i>Columb</i> Abbot.
		* D. of <i>Derry</i> S. COLUMB is Patron.
G	10	Margaret Queen of Scotland.
A	11	<i>Barnaby</i> Apostle.
B	12	John a <i>Facundo</i> Confessor.
C	13	Antony of <i>Padua</i> Confessor.
D	14	† Basil the Great Bishop and Confessor.
E	15	Vitus, Modestus and Crescentia Martyrs.
F	16	
G	17	
A	18	Marcus and Marcellian Martyrs.
B	19	Juliana of <i>Falconerij</i> Virgin.
C	20	Silverius Pope and Martyr.
D	21	Lewis <i>Gonzaga</i> Confessor.
		SUMMER Quarter begins.
E	22	Paulinus Bishop and Confessor.
F	23	Eve. Fast
G	24	NATIVITY of S. JOHN BAPTIST.
A	25	Of the Octave of the Nativity of S. John.
B	26	John and Paul Martyrs.
C	27	Of the Octave.
D	28	Eve. Fast.
		Leo Pope and Confessor.
E	29	PETER and PAUL APOSTLES.
F	30	Commemoration of S. Paul Apostle.

- | | | |
|---|----|---|
| G | 1 | Octave of S. John Baptist. |
| A | 2 | <i>Visitation of the Blessed Virgin Mary.</i> |
| B | 3 | <i>Rumold Bishop and Martyr.</i> |
| C | 4 | Of the Octave of the Apostles. |
| D | 5 | Of the Octave. |
| E | 6 | Octave of the Apostles Peter and Paul. |
| F | 7 | |
| G | 8 | <i>Kilian Bishop and Martyr.</i> |
| A | 9 | Elisabeth Queen of Portugal Widow. |
| B | 10 | Seven Brethren & S. Ruffina & Secunda Mar |
| C | 11 | Pius Pope and Martyr. |
| D | 12 | † John Gaulbert Abbot. |
| E | 13 | Anacletus Pope and Martyr. |
| F | 14 | Bonaventure Bishop and Doctor. |
| G | 15 | Henry Emperor and Confessor. |
| A | 16 | <i>Feast of the B. V. Mary of Mount Carmel.</i> |
| B | 17 | Alexius Confessor. |
| C | 18 | Symphorosa with her seven Sons Martyrs. |
| D | 19 | † Vincent à Paulo Confessor. |
| E | 20 | Margaret Virgin and Martyr. |
| F | 21 | Praxedes Virgin. |
| G | 22 | <i>Mary Magdalen.</i> |
| A | 23 | Apollinaris Bishop and Martyr. |
| B | 24 | |
| C | 25 | <i>James Apostle.</i> |
| D | 26 | <i>Anne Mother of our Blessed Lady.</i> |
| E | 27 | Pantaleon Martyr. |
| F | 28 | Nazarius, Celsus, and Victor Pope and
Martyr, & Innocent Pope & Confessor. |
| G | 29 | Martha Virgin. |
| A | 30 | Abdon and Sennen Martyrs. |
| B | 31 | † Ignatius Confessor. |

- C 1 *Peter's chains.*
 D 2 Stephen Pope and Martyr.
 E 3 Finding of S. Stephen first Martyr.
 F 4 † Dominic Confessor.
 G 5 *Dedication of the B. V. Mary at the Snow.*
 A 6 *Transfiguration of our Lord.*
 B 7 † Cajetan Confessor.
 C 8 Cyriacus, Largus, & Smaragdus Martyrs.
 D 9
 E 10 *Laurence Martyr.*
 F 11 Of the Octave of S. Laurence.
 G 12 † Clare Virgin.
 A 13 * D. of Kilalla S. MUREDACH Bp. & Conf.
 B 14 Of the Octave of S. Laurence.
 C 15 Eve *Fast.*
 D 16 * D. of Ross & Kilfenora S. FACHANAN.
 E 17 ASSUMPTION of the B. V. MARY.
 F 18 Next Sunday S. JOACHIM Father of our
 G 19 Hyacinth Confessor. *B. Lady.*
 A 20 Octave of S. Laurence.
 B 21 Of the Octave of the Assumption.
 C 22 Of the Octave.
 D 23 † Bernard Abbot.
 E 24 Of the Octave.
 F 25 Octave of the Assumption of our B. Lady.
 G 26 † Philip Benitius Confessor.
 A 27 † D. of Derry S. EUGENE Bp. and Conf.
 B 28 *Bartholomew Apostle.*
 C 29 Lewis King and Confessor.
 D 30 Zephyrine Pope and Martyr.
 E 31
 F 32 † Augustine Bishop and Doctor.
 G 33 *Beheading of S. John Baptist.*
 A 34 *Fiacre Confessor.*
 B 35 Raymund Nonnatus Confessor.

F	1	Rose of <i>Lima</i> Virgin.
G	2	Stephen King and Confessor.
A	3	* D. of Connor S. MACNISE Bp. & Conf.
B	4	
C	5	Laurence <i>Justinian</i> Bishop and Confessor.
D	6	
E	7	
F	8	Nativity of the Blessed V. Mary. Next Sunday the <i>holy name</i> of MARY.
G	9	Of the Octave of the Nativity.
A	10	Nicolas of <i>Tolentin</i> Confessor.
B	11	Of the Octave.
C	12	Of the Octave. * D. of <i>Emly</i> S. ALBE Bp. and Confessor.
D	13	Of the Octave.
E	14	<i>Exaltation of the holy Cross.</i>
F	15	Octave of the Nativity of the B. V. MARY.
G	16	Cornelius & Cyprian Bishops and Martyrs.
A	17	The Stigmas of St. Francis.
B	18	Thomas of <i>Villa Nova</i> Bp. and Confessor.
C	19	Januarius Bp. and his Companions Martyrs.
D	20	Eustace and his Companions Mart.
E	21	<i>Matthew</i> Apostle and Evangelist.
F	22	Maurice and his Companions Martyrs. HARVEST Quarter begins.
G	23	Linus Pope and Martyr. * D. of <i>Raphoe</i> S. EUNAN Bp. and Conf.
A	24	<i>Feast of the B. V. Mary</i> De Mercede.
B	25	<i>Firmin</i> Bishop and Martyr. * D. of <i>Cork</i> S. FINBARRY Bp. and Conf
C	26	Cyprian and Justina Martyrs.
D	27	Cosmas and Damian Martyrs.
E	28	Wenceslaus Martyr.
F	29	<i>Dedication of S. Michael</i> Archangel.
G	30	Jerome Confessor and Doctor.

N. B. First Sunday in October the ANNIVERSARY of the Dedication of the Churches of Ireland, and the Feast of the Rosary is translated to the first vacant Day.

A	1	Remigius Bishop and Confessor.
B	2	Angels <i>Guardians</i> .
C	3	
D	4	† Francis Confessor.
E	5	Placidus and Companions Martyrs.
F	6	† Bruno Confessor.
G	7	Mark Pope and Confessor.
A	8	Birgitt Widow.
B	9	Denis, Reuslicus & Elutherius M.
C	10	Francis of <i>Borgia</i> Confessor.
D	11	Kenny Abbot.
		* District of Kilkenny S. KENNY
E	12	(is Patron.
F	13	Edward King and Confessor.
G	14	Callistus Pope and Martyr.
A	15	† Teresa Virgin.
B	16	Gallus Abbot.
C	17	Hedwige Widow.
D	18	Luke Evangelist.
E	19	† Peter of <i>Alcantara</i> Confessor.
F	20	
G	21	Hilarion Abbot.
A	22	Donatus Bishop and Confessor.
B	23	
C	24	
D	25	Chrysanthus and Daria Mart.
E	26	Evaristus Pope and Martyr.
F	27	
		* In <i>Waterford</i> S. OTTERAN B. & Conf.
G	28	Simon and Jude Apostles.
A	29	Colman Bishop and Confessor.
		* D. of <i>Kilmacduagh</i> S. COLMAN is Patron.
B	30	
C	31	Eve.

Fast.

- D 1 FEAST OF ALL SAINTS.
 E 2 *Commemoration of all the faithful departed.*
 F 3 *Malachy Bishop and Confessor.*
 * D. of Armagh, Down and Connor S.
 MALACHY is Patron.
 G 4 *Charles Borromæus* Bishop and Confessor.
 A 5 Of the Octave of all Saints.
 B 6 Of the Octave.
 C 7 Of the Octave.
 D 8 Octave of all Saints.
 E 9 Dedication of our Saviour's Church.
 F 10 *Andrew Avellinus* Confessor.
 G 11 *Martin* Bishop and Confessor.
 A 12 *Liwin* Bishop and Martyr.
 B 13 *Didacus* Confessor.
 C 14 *Laurence Bishop and Confessor.*
 * D. of Dublin S. LAURENCE is Patron.
 D 15 *Gertrude* Virgin.
 E 16 *Martin* Pope and Martyr.
 F 17 *Gregory Thaumaturgus* Bishop and Conf.
 G 18 Dedication of S. Peter and Paul's Churches.
 A 19 *Elisabeth* Widow.
 B 20 † *Felix Valois* Confessor.
 C 21 *Presentation of the Blessed Virgin Mary.*
 D 22 *Cecily* Virgin and Martyr.
 E 23 *Clement* Pope and Martyr.
 F 24 *Columban* Abbot.
 * D. of C'oyne S. COLMAN Bp. & Conf.
 C 25 *Catharine* Virgin and Martyr.
 A 26 † *John of the Cross* Confessor.
 B 27
 C 28
 D 29
 E 30 *Andrew* Apostle.

F	1	
G	2	Bibiana Virgin and Martyr.
A	3	Francis <i>Xavier</i> Confessor.
B	4	Peter <i>Chrysologus</i> Bishop and Confessor.
C	5	Sabbas Abbot.
D	6	Nicolas Bishop and Confessor.
E	7	Ambrose Bishop and Confessor.
F	8	<i>Conception of the B. V. Mary.</i>
G	9	Of the Octave of the Conception
A	10	Of the Octave.
B	11	Damasus Pope and Confessor.
C	12	Of the Octave.
D	13	Lucy Virgin and Martyr.
E	14	Of the Octave.
F	15	Octave of the Conception.
G	16	Eusebius Bishop and Martyr.
A	17	<i>O Sapientia.</i>
B	18	* D. of Killaloe S. FLANAN Bp. and Conf.
C	19	
D	20	
E	21	<i>Thomas Apostle.</i>
		WINTER Quarter begins.
F	22	
G	23	
A	24	Eve. <i>Fast.</i>
B	25	NATIVITY of our Lord Jesus CHRIST.
	26	<i>Stephen Proto Martyr.</i>
	27	<i>John Apostle and Evangelist.</i>
	28	<i>Holy Innocents Martyrs</i>
	29	Thomas of Canterbury Bishop and Martyr.
	30	Of the Octave of the Nativity.
	31	<i>Sylvester Pope and Confessor.</i>

MOVEABLE FEASTS,

calculated for 26 Years.

Year of our Lord.	Dominical Letters.	Golden Number.	The Epact	Septuagesima.	Ash-Wednesday.	Easter Day.
1779	C	13	12	Jan. 31	Feb. 17	Apr. 4
1780	BA	14	23	Jan. 23	Feb. 9	Mar. 26
1781	G	15	4	Feb. 11	Feb. 28	Apr. 15
1782	F	16	15	Jan. 27	Feb. 13	Mar. 31
1783	E	17	26	Feb. 16	Mar. 5	Apr. 20
1784	DC	18	7	Feb. 8	Feb. 25	Apr. 11
1785	B	19	18	Jan. 23	Feb. 9	Mar. 27
1786	A	1	0	Feb. 12	Mar. 1	Apr. 16
1787	G	2	11	Feb. 4	Feb. 21	Apr. 8
1788	FE	3	22	Jan. 20	Feb. 6	Mar. 23
1789	D	4	3	Feb. 8	Feb. 25	Apr. 12
1790	C	5	14	Jan. 31	Feb. 17	Apr. 4
1791	B	6	25	Feb. 20	Mar. 9	Apr. 24
1792	AG	7	6	Feb. 5	Feb. 22	Apr. 8
1793	F	8	17	Jan. 27	Feb. 13	Mar. 31
1794	E	9	28	Feb. 16	Mar. 5	Apr. 20
1795	D	10	9	Feb. 1	Feb. 18	Apr. 5
1796	CB	11	20	Jan. 24	Feb. 10	Mar. 27
1797	A	12	1	Feb. 12	Mar. 1	Apr. 16
1798	G	13	12	Feb. 4	Feb. 21	Apr. 8
1799	F	14	23	Jan. 20	Feb. 6	Mar. 24
1800	E	15	4	Feb. 9	Feb. 26	Apr. 13
1801	D	16	15	Feb. 1	Feb. 18	Apr. 5
1802	C	17	26	Feb. 14	Mar. 3	Apr. 18
1803	B	18	7	Feb. 6	Feb. 23	Apr. 10
1804	AG	19	18	Jan. 29	Feb. 15	Apr. 1

MOVEABLE FEASTS,

calculated for 26 Years.

	Year of our	Ascension- Day.	Whi-Sun- Day.	Corpus Christi.	Sunday after Pentecost.	First Sunday of Advent.
4	79	May 13	May 23	June 3	26	Nov. 28
26	80	May 4	May 14	May 25	28	Dec 3
15	81	May 24	June 3	June 14	25	Dec. 2
31	82	May 9	May 19	May 30	27	Dec. 1
20	83	May 29	June 8	June 19	24	Nov. 30
11	84	May 20	May 30	June 10	25	Nov. 28
27	85	May 5	May 15	May 26	27	Nov. 27
16	86	May 25	June 4	June 15	25	Dec. 3
8	87	May 17	May 27	June 7	26	Dec. 2
23	88	May 1	May 11	May 22	28	Nov. 30
12	89	May 21	May 31	June 11	25	Nov. 29
4	90	May 13	May 23	June 3	26	Nov. 28
24	91	June 2	June 12	June 23	23	Nov. 27
8	92	May 17	May 27	June 7	26	Dec. 2
31	93	May 9	May 19	May 30	27	Dec. 1
20	94	May 29	June 8	June 19	24	Nov. 30
5	95	May 14	May 24	June 4	26	Nov. 29
27	96	May 5	May 15	May 26	27	Nov. 27
16	97	May 25	June 4	June 15	25	Dec. 3
8	98	May 17	May 27	June 7	26	Dec. 2
24	99	May 2	May 12	May 23	28	Dec. 1
13	00	May 22	June 1	June 12	25	Nov. 30
5	01	May 14	May 24	June 4	26	Nov. 29
18	02	May 27	June 6	June 17	24	Nov. 28
10	03	May 19	May 29	June 9	25	Nov. 27
1	04	May 10	May 20	May 31	27	Dec. 2

MOVEABLE HOLY DAYS.

All the SUNDAYS in the Year.

EASTER-DAY, and the Day next following.

ASCENSION of our LORD.

WHIT-SUNDAY, and the Day next following.

CORPUS CHRISTI.

FASTING DAYS OF ONE MEAL.

All the Days in Lent, except Sundays.

The Eve of Whitsuntide.

The *Quatuor Tempora*, or Ember-Days Being the *Wednesdays*, *Fridays* and *Saturdays* next following the first Sunday of Lent; *Whitsunday*; the Exaltation of the H. Cross; *St. Lucy's Day*.

The Days marked in the Calendar with Word *Fast*, and the *Wednesdays* and *Fridays* in Advent, in lieu of the retrenched Fast Days.

N. B. If a Fasting Day fall on a Sunday the Fast is kept on the *Saturday* before.

DAYS OF ABSTINENCE FROM FLESH MEAT.

All the *Sundays* in Lent.

All the *Fridays* and *Saturdays* throughout Year, except the *Friday* or *Saturday*, which CHRISTMAS DAY falls.

The three Days before ASCENSION, called *Rogation-days*.

 *St. Mark's Day*, unless it fall on Easter-week.

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Morning prayers for Sunday.



Sold by Ignatius Kelly in S^t Mary's Lane

T. Dixon del.

THE
GARDEN of the SOUL,

CHRISTIAN DOCTRINE;
OR,
A SUMMARY of CHRISTIAN
FAITH and MORALITY.

SECT. I.

What every Christian must believe.

EVERY Christian must believe there is one God, and no more than one God: that this God is a pure Spirit, the Lord and Maker of Heaven and Earth, who has neither beginning nor End, but is always the same; is every where present, knows and sees all Things, can do all Things whatsoever he pleases, and is infinite in all Perfections.

2. Every Christian is bound to believe that in one God there are three several Persons, per-

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fectly

fectly equal, and of the same Substance; the *Father*, who proceeds from no one; the *Son*, who is born of the Father before all Ages; and the *Holy Ghost*, who proceeds eternally from the *Father* and the *Son*; And that these three Persons have all the same Age, the same Power, the same Wisdom, and are all three one and the same Lord, one and the same God.

3. We must all believe, that this God created the *Angels* to be with him for ever, and that one Part of them fell from God by Sin, and became *Devils*: That God also created *Adam* and *Eve*, the first Parents of all Mankind, and placed them in the earthly *Paradise*, from whence they were justly banished for the Sin they committed in eating of the *Fruit* of the *forbidden Tree*: And that by this Transgression of *Adam* we are all born in Sin, and must have been lost for ever, if God had not sent us a *Saviour*.

4. We are bound to believe in this Saviour of all Mankind, *Jesus Christ*, the Son of God, true God, and true Man; *perfect God* from all Eternity equal to his Father in all Things; and *perfect Man* from the Time of his coming down from Heaven for us, having a Body and Soul like us.

5. We must believe, that this *Jesus Christ* our Saviour, who had been long foretold by the Prophets, was at God's appointed Time conceived in the Womb of the Virgin *Mary* by the Power of the Holy Ghost, without having any Man for his Father, and was born of her, she still remaining a pure Virgin: That during the Time of his mortal Life, he founded the Christian Religion by his heavenly Doctrine and wonderful Miracles, and

then offered himself a Sacrifice for the Sins of the whole World, by dying upon a Cross to purchase Mercy, Grace and Salvation for us: And that neither Mercy, nor Grace, nor Salvation, either can, or ever could, since *Adam's Fall*, be obtained any otherwise than through this Death and Passion of the Son of God.

6. We must believe, that Jesus Christ, after he had been dead and buried for Part of three Days, rose again on the third Day from Death to Life, never to die any more; and that, for the Space of forty Days, he was pleased, at different Times, to manifest himself to his Disciples, and then ascended into Heaven in their Sight; where, as Man, he continually intercedes for us. From thence he sent down the Holy Ghost upon his Disciples, to abide with them for ever, as he had promised, and to guide them and their Successors into all Truth.

7. We must believe the *Catholic* or universal Church of Christ, of which he is the perpetual Head, and his Spirit the perpetual Director; which is founded upon a Rock, and is ever victorious over all the Powers of Death and Hell. This Church is always *one*, by all its Members professing *one* Faith, in *one* Communion, under *one* chief Pastor, succeeding St. Peter, to whom Christ committed his whole Flock, St. John xxi. 15, 16, 17. This same Church is always *holy*, by teaching a *holy* Doctrine, by inviting all to a *holy* Life, and by the eminent *Holiness* of Many of her Children. She is *Catholic*, or universal, by subsisting in *all* Ages, by teaching *all* Nations, and maintaining *all* Truths: She is *Apostolical* by deriving her

Doctrine, her *Communion*, her *Orders*, and her *Mission*, by an uninterrupted Succession from the *Apostles of Christ*.

8 With this *Catholic Church* the *Scriptures* both of the *Old* and *New Testament* were deposited by the *Apostles*: She is, in her *Pastors*, the *Guardian* and *Interpreter* of 'em, and the *Judge* of all *Controversies* relating to them. These *Scriptures*, thus interpreted, together with the *Traditions* of the *Apostles*, are to be received and admitted by all *Christians* for the *Rule* of their *Faith* and *Practice*.

9. We must believe that *Jesus Christ* has instituted in his *Church* seven *Sacraments*, or mysterious *Signs* and instrumental *Causes* of *Divine Grace* in our *Souls*. *Baptism*, by way of a *new Birth*, by which we are made *Children* of *God*, and wash'd from *Sin*. *Confirmation*, by which we receive the *Holy Ghost* by the *Imposition* of the *Hands* of the *Successors* of the *Apostles*, *Acts* viii. The *Blessed Eucharist*, which feeds and nourishes our *Souls* with the *Body* and *Blood* of *Christ*, really present under the *Forms* of *Bread* and *Wine*, or under either of them. *Penance*, by which penitent *Sinners* are absolved from their *Sins*, by *Virtue* of the *Commission* given by *Christ* to his *Ministers*, *St. John* xx. and *St. Mat.* xviii. *Extreme Unction*, which wipes away the *Reliques* of *Sin* and arms the *Soul* with the *Grace* of *God* in the *Time* of *Sickness*, *St. James* v. *Holy Orders*, by which the *Ministers* of *God* are consecrated. And *Matrimony*, which, as a sacred *Sign* of the indissoluble *Union* of *Christ* and his *Church*, unites the married *Couple* in a holy *Band*, and imparts *Grace* to them suitable to that *State*, *Eph.* v.

10. We must believe, that *Jesus Christ* has also instituted the great *Eucharistic Sacrifice* of his Body and Blood, in Remembrance of his Death and Passion. In this Sacrifice he is mystically immolated every Day upon our Altars, being himself both Priest and Victim. This Sacrifice is the principal Worship of the new Law, in which, and by which, we unite ourselves to Jesus Christ, and with him, and through him, we *adore* God in Spirit and Truth, give him *Thanks* for all his Blessings, obtain his *Grace* for ourselves and the whole World, and *Pardon* for all our Sins, and those of the Living and the Dead.

11. We must believe that there is, in the Catholic or universal Church of God, a *Communion of Saints*, by Means of which we communicate with all *holy Ones*, and in all *holy Things*. We communicate with the Saints in Heaven, as our Fellow Members under the same Head Jesus Christ; we give Thanks to God for his Gifts to them, and we beg a Share in their Prayers. We communicate with all the Saints upon Earth, in the same Sacraments and Sacrifice, and in a holy Union of Faith and Charity. And we communicate with the Faithful (who have departed this Life in a more imperfect State, and who, by the Law of God's Justice, are for a while in a place of Suffering) by offering Prayers and Alms, and Sacrifice to God for them.

12. We must believe also the Necessity of Divine *Grace*, without which we cannot make so much as one Step towards Heaven: And that all our Good and all our Merits are the Gifts of God: That *Christ* died for all Men: That God is not

the Author of Sin; and, that his Grace does not take away our Free-will.

13. We must believe that Jesus Christ will come from Heaven at the last Day to judge us all: That all the Dead, both Good and Bad, shall rise from their Graves at the Sound of the last Trumpet, and shall be judged by him according to their Works: That the Good shall go to Heaven with him, Body and Soul, to be happy for all Eternity, in the enjoyment of the Sovereign Good; and that the Wicked shall be condemned, both Body and Soul, to the Torments of Hell, which are most grievous and everlasting.

S E C T. II.

What every Christian must do, in order to Life Everlasting.

If thou wilt enter into Life, keep the Commandments. St. Matt. xix.

1. **E**VERY Christian, in order to obtain Life Everlasting, must *worship* God as his first Beginning and last End. This *Worship* is to be performed first by *Faith*, which makes both the Understanding and the Will humbly adore and embrace all those Truths which God has taught, however obscure and incomprehensible they may be to our Weakness. 2dly, *By Hope*, which relies on the infinite Power, Goodness, and Mercy of God, and the Truth of his Promises; and upon these Grounds the Soul rises to an assured Expectation of Mercy, Grace and Salvation, thro' the Merits

Merits of Jesus Christ. 3dly, By *Charity*, which teaches us to love God with our whole Hearts, for his own Sake, and our Neighbour as ourselves, for God's Sake. 4thly, By the Virtue of *Religion*, the chief Acts of which are *Adoration, Praise, Thanksgiving, Oblation* of ourselves to God, *Sacrifice* and *Prayer*, which ought to be the daily Employments of a Christian Soul.

2. We must fly all Idolatry, all false Religion and Superstition; under which name are comprehended all Manner of *Divinations*, or Pretensions to Fortune-telling; all Witchcraft, Charms, Spells, Observations of *Omens, Dreams, &c.* All these Things are Heathenish, and contrary to the Worship of the true and living God, and to that Dependance a Christian Soul ought to have on him.

3. We must reverence the Name of God and his Truth by a religious Observance of all lawful Oaths and Vows, and by carefully avoiding all false, rash, unjust or blasphemous Oaths and Curses.

4. We must dedicate some notable part of our Time to his Divine Service; and more especially consecrate to him those Days that he has ordered to be sanctified, or kept holy.

5. Under God, we must love, reverence, and obey our Parents, and other lawful Superiors spiritual and temporal, and observe the Laws of the Church and State. As also, we must have a due Care of our Children, and of others that are under our Charge, both as to their Soul and Body.

6. We must abstain from all Injuries to our Neighbour's Person, by Murder, or any other Violence; and from all Hatred, Envy, and desire

of Revenge : As also from spiritual Murder, which is committed by drawing him into Sin, by Words, Actions, or ill Example.

7. We must abstain from Adultery, and from all Uncleaness of Thoughts, Words, and Actions, beyond the lawful Use of the Marriage Bed.

8. We must not Steal, Cheat, or any other Way wrong our Neighbour in his Goods and Possessions ; we must give every one his own, pay our Debts, and make Restitution for all unjust Damages which we have caused.

9. We must not wrong our Neighbour in his Character or good Name, by Detraction or rash Judgments ; or in his Honour, by Reproaches and Affronts ; or rob him of the Peace of his Mind, by Scoffs and Contempt ; or of his Friends, by carrying Stories backwards and forwards : In all which Cases, whosoever wrongs his Neighbour is obliged to make Restitution or Satisfaction.

10. As we are commanded to abstain from all Deeds of Lust and Injustice, so we are also strictly obliged to restrain all Desires in these Kinds, and to resist the irregular Motions of Concupiscence. So far the Ten Commandments, which are a short Abridgement of the whole eternal and natural Law, which admits of no Dispensation.

S E C T. III.

Gospel Lessons to be ponder'd at Leisure by every Christian Soul.

ENTER ye by the narrow Gate ; for wide is the Gate, and broad is the Way, that leadeth to

to Destruction, and many there are that go in thereat : How narrow is the Gate, and strait the Way, that leadeth to Life, and few there are that find it ! *St. Mat. vii. 13, 14.*

Many are call'd but few are chosen, *Mat. xx. 16. xxii. 16.*

Not every one that saith unto me, Lord, Lord, shall enter into the Kingdom of Heaven. But he that doth the Will of my Father that is in Heaven, *St. Mat. vii. 21.*

What doth it profit a Man, if he gain the whole World, and lose his own Soul ? Or what shall a Man give in Exchange for his Soul ? *St. Mat. xvi. 26.*

One Thing is necessary, *St. Luke v. 42.*

He that loveth Father or Mother more than me, is not worthy of me ; and he that loveth Son or Daughter more than me, is not worthy of me. And he that taketh not his Cross and followeth me, is not worthy of me, *St. Mat. x. 37, 38.*

He that shall deny me before Men, I will also deny him before my Father that is in Heaven, *St. Mat. x. 33.* Whosoever shall be ashamed of me, and of my Words, in this adulterous and sinful Generation, of him also shall the Son of Man be ashamed, when he shall come in the Glory of his Father with the holy Angels, *St. Mark viii. 38.*

Fear not them that kill the Body, but are not able to kill the Soul ; but rather fear him that can destroy both Soul and Body in Hell, *St. Mat. x. 28.*

He that loveth his Life shall lose it, and he that

hateth his Life in this World, shall keep it unto Life eternal, *St. John* xii. 25.

If any Man will come after me, let him deny himself, and take up his Cross, and follow me, *St. Mat.* xvi. 24.

Every one of you that doth not renounce all that he possesseth, cannot be my Disciple, *St. Luke* xiv. 33.

If any Man come to me, and hate not his Father and Mother, and Wife and Children, and Brethren and Sisters, yea, and his own Life also; he cannot be my Disciple. And whosoever doth not bear his Cross, and come after me, cannot be my Disciple, *St. Luke* xvi. 26, 27.

The Friendship of this World is Enmity with God. Whosoever therefore will be a Friend of this World, is made the Enemy of God, *St. James* iv. 4.

Love not the World, nor the Things that are in the World. If any Man love the World, the love of the Father is not in him. For all that is in the World is the Lust of the Flesh, the Lust of the Eyes, and the Pride of Life, which is not of the Father, but is of the World. And the World passeth away, and the Lust thereof; but he that doth the Will of God abideth for ever, *St. John* ii. 15, 16, 17.

Except you be converted, and become as little Children, you shall not enter into the Kingdom of Heaven, *St. Mat.* xviii. 4.

Blessed are the Poor in Spirit, for theirs is the Kingdom of Heaven. Blessed are the Meek, for they shall possess the Land. Blessed are they that mourn and weep, *Luke* vi. 24, 25.

Come

Come to me all you that labour, and are heavy laden, and I will refresh you. Take my Yoke upon you, and learn of me, because I am meek and humble of Heart, and you shall find rest to your Souls. For my Yoke is easy and my Burthen light, *St. Mat. xi. 28, 29, 30.*

Whosoever exalteth himself shall be humbled; and he that humbleth himself shall be exalted, *St. Mat. xxiii. 12.*

God resisteth the Proud, and to the Humble he giveth Grace, 1 *St. Peter v. 5.*

Take heed that you do not your Justice before Men, that you may be seen by them; otherwise you shall have no Reward of your Father who is in Heaven, *St. Mat. vi. 1.*

No Man can serve two Masters. You cannot serve God and Mammon, *St. Mat. vi. 24.*

Lay not up for yourselves Treasures upon Earth, where Moth and Rust doth corrupt, and where Thieves break through and Steal. But lay up for yourselves Treasures in Heaven, &c. *St. Mat. vi. 19, 20.*

Seek first the Kingdom of God, and his Justice, and all these Things shall be added unto you, *St. Mat. vi. 33.*

If you live according to the Flesh, you shall die; but if by the Spirit you mortify the Deeds of the Flesh, you shall live, *Rom. viii. 13.*

Neither Fornicators, nor Idolaters, nor Adulterers, nor Effeminate, nor Abusers of themselves with Mankind; nor Thieves, nor Covetous, nor Drunkards, nor Revilers, nor Extortioners, shall inherit the Kingdom of God, 1 *Cor. vi. 9, 10.*

If any Man defile the Temple of God, him shall God

God destroy ; for the Temple of God is holy, which Temple you are, *1 Cor. iii. 17.*

Whoſoever looketh on a Woman to luſt after her, hath committed Adultery with her already in his Heart, *St. Mat. vi. 28.*

If thy right Eye be a Scandal (a Stumbling-block) to thee, pluck it out, and caſt it from thee. — And if thy Right-hand be a Scandal to thee, cut it off, and caſt it from thee ; for it is better for thee that one of thy Members ſhould periſh than that thy whole Body ſhould go to Hell, *St. Mat. v. 29, 30.*

If you forgive not Men their Trefpaſſes ; neither will your Father forgive your Trefpaſſes, *St. Mat. vi. 15.*

Love your Enemies ; do Good to them that hate you, and pray for them that perſecute you and calumniate you ; that you may be Children of your Father that is in Heaven, *St. Mat. v. 44, 45.*

A new Commandment I give unto you, That you love one another, as I have loved you, *John xiii. 34.*

Tho' I ſpeak with the Tongues of Men and of Angels, and have not Charity, I am become as ſounding Braſs, or a tinkling Cymbal : And tho' I have Prophecy, and underſtand all Myſteries, and all Knowledge, and tho' I have all Faith, ſo that I could remove Mountains, and have not Charity, I am nothing : And tho' I ſhould beſtow all my Goods to feed the Poor, and tho' I ſhould give my Body to be burned, and have not Charity, it profiteth me nothing, *1 Cor. xiii. 1, 2, 3.*

Render

Render to no Man Evil for Evil. If it be possible, as much as lyeth in you, have Peace with all Men. Not revenging yourselves, &c. Be not overcome by Evil, but overcome Evil with Good, *Rom. xii. 17, 18, 19, 21.*

Let not the Sun go down upon your Anger, *Eph. iv. 26.*

Through many Tribulations we must enter into the Kingdom of Heaven, *Acts xiv. 12.*

All that will live godly in Jesus Christ shall suffer Persecution, *2 Tim. iii. 12.*

In your Patience you shall possess your Souls, *St. Luke xxi. 19.*

Whatsoever you would that Men should do to you, do you even so to them, *St. Mat. vii. 12.*

Take heed to yourselves, lest at any Time your Hearts be overcharged with Surfeiting and Drunkenness, and Cares of this Life, and so that Day come upon you unawares, *St. Luke xxi. 34.*

Be you perfect, even as your heavenly Father is perfect, *St. Mat. v. 48.*

Ask, and it shall be given you; seek, and you shall find; knock and it shall be open'd unto you, *St. Mat. vii. 7.* Whatsoever you shall ask the Father in my Name, he will give it you, *St. John xvi. 23.*

Let him that thinketh he standeth, take heed lest he fall, *1 Cor. x. 12.*

Watch; for ye know not at what Hour your Lord will come.—Be ready; for the Son of Man will come at the Hour that you know not, *St. Mat. xxvi. 41.*

Whether ye eat or drink, or whatsoever else you do, do all to the Glory of God, *1 Cor. x. 31.*

We

We brought nothing into this World, and 'tis certain we can carry nothing out. Having therefore Food and Raiment, let us be content therewith. But they that will be rich, fall into Temptation, and the Snare of the Devil, and many useless and hurtful desires, which drown Men in Destruction and Perdition. For the Love of Money is the root of all Evil, 1 *Tim.* vi. 7, 8, 9, 10.

Every Tree that bringeth not forth good Fruit, shall be cut down, and cast into the Fire, St. *Mat.* vii. 19.

Except you do Penance, you shall all perish, St. *Luke* xiii. 3, 5.

He that shall persevere to the end, the same shall be saved, St. *Mat.* xxiv. 13.

Be faithful unto Death, and I will give thee the Crown of Life, *Rev.* ii. 10.

It is a dreadful Thing to fall into the Hands of the Living God, *Heb.* x. 31.

Behold, I come quickly, and my Reward is with me, to give every Man according to his Works, *Rev.* xxii. 12.

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Exercise for Morning.



and by Ignatius Kelly in St. Mary's Lane

T. Dixon Sculp.

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MORNING EXERCISE.

WE must get up before the Sun to bless thee (O God) and adore thee at the Break of Day, Wisd. xvi. 28.

O God, my God, to thee I watch from the Morning Light, Ps. lxii. 2.

At your first waking in the Morning make the Sign of the Cross, saying,

In the Name of the Father, and of the Son, and of the Holy Ghost, Amen. Blessed be the holy and undivided Trinity, now and for ever, Amen.

Then adore God, and make an Offering of your whole Being to him for that Day and for ever.

Take great Care not to let the Devil run away with your first Thoughts: For very much depends upon giving them to God, who is your first Beginning and last End, and therefore expects from you the first Fruits of the Day. And as he has, with an incomparable Love, watched over you all the Night, whilst you was asleep, it would be very ungrateful not to open the eyes of your Soul, to look up towards him, and give yourself to him, as soon as you awake.

Take

Take Care also to rise early, that you may gather the Manna of Heaven, of which you will have little or no share, if you begin the Day by indulging Sloth and Sensuality in Bed, instead of employing that first and most precious Time in Conversation with God.

Whilst you are dressing and washing yourself, entertain some pious Thoughts, and by devout Aspirations beg of God to cloath your Soul with heavenly Virtues, and to wash you clean from all Stains of Sin.

Then kneel down in your Oratory, or by your Bed-side: Make the Sign of the Cross in Memory of Christ crucified; and place yourself in the Presence of the Divine Majesty by a lively Faith that he sees and beholds you, and is in the very Center of your Soul. Bow yourself down to adore him, beg Pardon for your Unworthiness and Sins, and crave his Grace, that you may behave yourself as you ought in his Presence. Then say,

The Lord's Prayer.

OUR Father, who art in Heaven, Hallowed be thy Name: Thy Kingdom come: Thy Will be done on Earth, as it is in Heaven. Give us this Day our Daily Bread: And forgive us our Trespases, as we forgive them that Trespas against us: And lead us not into Temptation: But deliver us from Evil. *Amen.*

The Angelical Salutation.

HAIL *Mary*, full of Grace, our Lord is with thee. Blessed art thou among Women; and blessed is the Fruit of thy Womb, JESUS. Holy *Mary*, Mother of God, pray for us Sinners, now, and at the Hour of our Death. *Amen.*

The Apostles Creed.

I Believe in God the Father Almighty, Creator of Heaven and Earth. And in Jesus Christ his only Son our Lord, who was conceived by the Holy Ghost, born of the Virgin *Mary*; suffered under *Pontius Pilate*, was crucified, dead and buried; he descended into Hell, the third Day he rose again from the Dead; he ascended into Heaven, sitteth at the Right-hand of God the Father Almighty; from thence he shall come to judge the Living and the Dead. I believe in the Holy Ghost; the holy Catholic Church; the Communion of Saints; the Forgiveness of Sins; the Resurrection of the Body; and the Life everlasting. *Amen.*

The Confiteor.

I Confess to Almighty God, to blessed *Mary* ever Virgin, the blessed *Michael* the Archangel, to Blessed *John* to Baptist, to the holy apostles *Peter* and *Paul*, and to all the Saints, that I have sinned exceedingly in Thought,
Word

Word, and Deed, through my Fault, through
 my Fault, through my most grievous Fault:
 Therefore I beseech the blessed *Mary* ever
 Virgin, the blessed *Michael* the Arch-Angel,
 the blessed *John* the Baptist, the holy Apostles
Peter and *Paul*, and all the Saints, to pray to
 the Lord our God for me.

May the Almighty God have Mercy on me,
 and forgive me my Sins, and bring me to ever-
 lasting Life. *Amen.*

May the Almighty and most merciful Lord
 give me Pardon, Absolution and Remission of
 all my Sins. *Amen.*

*A Form of Morning Prayer, containing Acts
 of Adoration, Thanksgiving, Contrition, &c.*

O Almighty and everlasting God, Lord of
 Heaven and Earth, behold I a poor Worm
 of the Earth, and a most miserable Sinner
 presume to appear before thee, and speak to
 thee the Holy of Holies, and the sovereign Ma-
 ker of all Things. O! cast me not away from
 thy Face, how unworthy soever: But assist me
 now by thy divine Grace: and teach me to
 pray to thee as I ought.

And first acknowledging myself thy Crea-
 ture, and the Work of thy Hands, and confess-
 ing my total Dependance on thee, I desire to
 praise and glorify thee, and to pay thee the best
 Homage I am able, in union with that which
 is paid thee by all that fear thee and love thee

upon Earth, and by all the blessed Angels and Saints in Heaven; and by thy Son my Saviour Jesus Christ in his Humanity. I adore thy sovereign Majesty, prostrate in Soul and Body before thee, I offer up myself and all that I have or am to thee as to my first Beginning; and I aspire to thee as to my last End, with whom I hope to live for ever. I give thee Thanks from the bottom of my Heart for all thy Benefits, particularly for having brought me to the Beginning of this Day; for having thought of me from all Eternity, and loving me from all Eternity; for having made me out of nothing, preserved me from innumerable Evils, borne with me so long in my Sins, when there was but a Hair's Breadth betwixt my Soul and Hell; redeemed me by the Death and Passion of thy only Son; called me to the true Church, preferably to Millions of others; so often admitted me to thy Sacraments; favoured me with thy Graces and Inspirations; watched over me Night and Day; appointed thy Angels to guard me, and prepared a happy Eternity for me. For these and all other thy Blessings bestowed upon me a most unworthy Sinner, and upon thy whole Church, and every Member thereof, whether triumphant in Heaven, suffering in Purgatory, or militant on Earth, and especially those bestowed on our Head Christ Jesus; and for thy own great Glory manifested in the Creation and Redemption of the World,
I give

I give thee most humble and hearty Thanks, in Union with the Thanksgivings of the same Lord Jesus Christ thy Son, and of thy whole Church in Heaven and Earth.

But what a wretched Return have I hitherto made to thee, O Lord, for all thy Mercies and Favours! Alas! My whole Life has been nothing but Sin and Ingratitude. At my first coming to the Use of Reason I turned my Back upon thee; and have ever since been a Rebel to thy Divine Majesty: I have daily transgressed thy Commandments, in Thought, Word, and Deed. I have neglected thy gracious Calls and Inspirations, abused thy Patience and Long-suffering? and too often have crucified my Saviour by my Offences. And now, O Lord, what shall I say; but that it grieves me to the Bottom of my Heart that I have so grievously offended thy infinite Goodness: I acknowledge myself unworthy to lift up my Eyes to Heaven, or so much as to name thy holy Name, after so many Treasons against thy Divine Majesty. The meanest Place amongst thy Servants is infinitely too good for me, who have deserved a thousand Hells. But as thy Mercy is greater than my Iniquities, this encourages me to return to thee like the prodigal Child, in hopes of finding the like Reception. I detest now all my Sins, because they are detestable in thy Sight; I most humbly beg Pardon for them all, thro' the Death and Passion of Jesus Christ and I

most

most firmly resolve, by thy Grace, rather to die than to commit the like any more. Be thou my Keeper, O Lord, for the Time to come; and give me a penitential Spirit, that I may daily offer henceforward to thee the Sacrifice of a contrite and humble Heart. I desire by thy Grace to make Satisfaction for my Sins by worthy Fruits of Penance; and I will willingly accept from thy Hands whatever Pains, Crosses, or sufferings I shall meet with during the Remainder of my Life, or at my Death, as just Punishments of my Iniquities; begging that they may be united to the sufferings and Death of my Redeemer, and sanctified by his Passion, in which is all my Hope for Mercy, Grace and Salvation.

I desire to spend this Day in thy Divine Service: and therefore I now offer up to thee, all the Thoughts, Words and Actions of this Day, that they may all be consecrated to thee, by a pure Intention of thy greater Glory, in Union with that pure Intention, with which my Lord Jesus Christ performed all his Actions in his mortal Life. I beg that my whole Soul with all its Powers, may be ever thine; that my Memory may be always recollected in thee; that my Understanding may always be enlightened by thy Truth, and my Will always inflamed by thy Love. Oh! That every Breath that I shall take this Day might be an Act of Praise and Love of thee; as the Blessed
in

in Heaven are every Moment praising and loving thee !

I humbly beg thy Grace, thro' the Death and Passion of Jesus Christ, that I may not fall into any Sin this Day, and especially that I may be preserved from *such* and *such* Faults, which I am most subject to. I resolve to renounce them, O my God, now and for ever ; and to use the best of my Power to fly all dangerous Occasions, and to resist the first Motions of them. But of myself I can do nothing, and therefore my whole Trust and Confidence is in thy Power, Goodness and Mercy, and in the Assistance of thy Divine Grace. O ! look to me, dear Lord, or like another *Judas* I shall betray thee this Day. Oh ! rather let me die than be so miserable.

Grant that I may serve thee this Day in Spirit and Truth, by Faith, Hope, and Love. Give me Prudence to direct my Steps to thee, Justice to regulate my Conduct to my Neighbours, Fortitude to carry me safe thro' all Difficulties and Dangers, and Temperance to restrain me from all unlawful Pleasures and Passions : Teach me to be meek and humble of Heart, and to deny myself, and take up my Cross and follow thee ; teach me in all Things to know and to do thy holy Will.

Have Mercy on thy whole Church militant upon Earth ; exalt her by the Gifts of thy Grace to all her Members ; give her Saints for

her chief Bishops and other Prelates; propagate
her Faith throughout the whole World; ex-
tirpate all Heresies, Schisms, Errors and Abuses;
convert all poor Sinners to thee; grant Perse-
verance to all that are in thy Grace; to whose
Prayers and good Works I desire to be associat-
ed: Let thy Right-hand assist and protect all
the Clergy and Religious, and all Apostolical
Missionaries, throughout the World, that they
may all faithfully promote thy Cause, and shine
like Lights to the rest of the Faithful. Have
Mercy on all Christian Kings and Princes, and
on all Magistrates and Men in Power, that they
may all fear, love, and serve thee, and reverence
thy Church. Have Mercy on this Nation, and
remove from us those Scourges which our mani-
fold Sins have deserved, and bring back our
wandering Steps to the Ways of Peace and
Truth. Have Mercy on my Parents, Relati-
ons, Friends, and Benefactors, whether as to
Soul or Body, and on all those for whom I am
more particularly bound to pray, or who have
desired my Prayers; on my Superiors; on all
those who are under my Charge; on all those
whom I have injured, or to whom I have given
Scandal, by Word, Action, or ill Example.
Have Mercy also upon my Enemies, forgive
them their Sins, and fill both their Hearts and
mine with thy Charity. Comfort all those that
are in Slavery or Captivity; defend all that are
under Temptation, and grant a happy Passage
to

to all that are in their Agony ; grant to us all Relief in our respective Necessities, the Remission of all our Sins, the Grace of final Perseverance, and Life everlasting. Remember also, O Lord, all the Faithful departed, that have slept in thy Faith, and in thy Grace, and especially those whom I am more particularly bound or accustomed to pray for ; deliver them from all their Pains, and grant them Rest, Light, and Peace everlasting, through Jesus Christ our Lord. *Amen.*

O blessed Virgin *Mary*, unspotted Mother of my God and Saviour Jesus Christ ; be thou a Mother to me, since thy adorable Son has been pleased to call us all his Brethren, and to recommend us all to thee, in the Person of his beloved Disciple St. *John* xix. 26. Take me and mine under thy holy Protection, and continually represent to the eternal Father in our Behalf the Merits of the Death and Passion of thy Son.

O all you glorious Angels and Saints, and you in particular my holy Patrons *N.* and *N.* happy Citizens of the heavenly *Sion*, pray for us poor Children of *Eve*, to our common Lord, by the Merits of our common Mediator, that we may ever love him and serve him here, till we come with you to love, praise, and enjoy him for all Eternity.

O Angel of God, who, by divine Appointment, art my Guardian, to watch over me

all my Ways, be pleased this Day to illuminate, preserve, rule, and govern me, whom the Goodness of our God has committed to thy Charge, and to defend me from all the Powers of Darkness. *Amen.*

ACTS of Faith, Hope, and Charity, proper for the Morning, or any other Time of the Day.

Of FAITH.

O My God, I believe with a most firm Faith all those Things which thou hast revealed, and which thy holy Church proposes to my Belief. I believe in one true and living God, my first Beginning and last End; and that in this one God there are three distinct Persons, Father, Son, and Holy Ghost. I believe in Jesus Christ the Son of God, true God and true Man, who was born of the Virgin *Mary*; and died upon the Cross to deliver us all from Sin and Hell. I bow down my Understanding and my Will to adore these and all other thy sacred Truths, how incomprehensible soever to my Weakness. I embrace them all, and adhere to them with all my Soul, because they have been revealed by thee, the sovereign Truth, who neither canst deceive, nor be deceived. I believe all Things according as the Holy Catholic Church believes. In this Faith I now live; in the same, by thy Grace, I resolve to die. Be thou pleased daily to increase and strengthen this my Faith.

Of HOPE.

O My God, nothing is hard or impossible to thee, because thy Power is infinite; and there is nothing that thou art not willing to do in favour of us poor Mortals, because thy Mercy and Goodness for us is infinite. Thou hast made us to thy own Image and Likeness, and thou lovest the Works of thy Hands; thou hast redeemed us by the precious Blood of thy only Son: and for his Sake thou art ever opening thy Hand to pour out thy Graces upon us, never forsaking us if we forsake not thee; and still calling upon unhappy Sinners that have forsaken thee, to return to thee: Thou hast promised Mercy to such as sincerely seek it, Grace to such as heartily pray for it, and eternal Salvation through Jesus Christ, to such as persevere to the End in thy Fear and Love. Upon these strong Grounds I build all my Hopes; and relying upon the Assistance of thy Grace, and the Merits of my Saviour Jesus Christ, I trust to find Mercy in the Forgiveness of my Sins, and so to pass the Remainder of this mortal Life in thy Divine Service, that I may come hereafter to enjoy thee in a happy Eternity. In thee, O Lord, is my Hope, let me never be confounded.

OF CHARITY.

O My God, thou commandest me to love thee with my whole Heart, with my whole Soul, with all my Mind, and with all my Strength; and 'tis my sincere Desire so to love thee. O come and take Possession of my whole Heart and Soul, and teach me this heavenly Art of Love. Let this sacred Fire ever burn upon the Altar of my Heart: Let nothing be able to extinguish it. O let nothing in Life or Death ever separate me from my Love.

Thou art the supreme Good: the Fountain of all Good; and thou art infinitely good to me. Thou art the Sovereign Beauty, the Sovereign Bounty, and the sovereign Truth, the immense and incomprehensible Ocean of Love and Perfection. Thou art my Creator, my Redeemer, the best of Friends, and my perpetual Benefactor. Thou art my sweet Refuge, my true and only Joy, and eternal Felicity. Thou art my constant Lover, the Father and Spouse of my Soul. Thou art my God and my All. O! when shall I be so happy to see thee, to love thee, and to enjoy thee for ever.

I desire with my whole Heart, that the whole Universe may glorify thee; that thou may'st be known, worthily praised and served by all Nations; that thy Love may subdue all
 B 2 Hearts;

Hearts; and that all thy Creatures may fulfil thy Will in all Things. O when will Sin have an End? When will thy Kingdom perfectly come? When wilt thou reign all in all? In the mean Time I offer thee my whole Self without Reserve, and I desire to be for ever a-Servant of thy Love; and to invite as many as I can to love thee, whom I desire to love in thee, and for thee. I rejoyce with my whole Soul, that thou art in thyself eternally and infinitely happy, and that nothing can be added to thy Greatness and Glory. O grant, that we may all be eternal Witnesses of this Glory, and eternally rejoyce therein, thro' Jesus Christ thy Son. *Amen*

The Angelus Domini, to be said Morning, Noon, and Night, in memory of our Saviour's becoming Man for our Salvation.

1. **T**HE Angel of the Lord declared unto *Mary*, and she conceived of the Holy Ghost. *Hail Mary, &c.*

2. Behold the Hand-maid of the Lord; make it be done unto me according to thy Word. *Hail Mary, &c.*

3. And the Word was made Flesh, and dwelt among us. *Hail Mary, &c.*

Let us pray.

POUR forth, we beseech thee, O Lord, thy Grace into our Hearts, that we, whom the Incarnation of Christ thy Son

INSTRUCTIONS for MEDITATION. 29

made known by the Message of an Angel, may
by his Passion and Cross be brought to the Glo-
ry of his Resurrection, through the same Christ
our Lord. *Amen.*

ALL those who from the Vespers before Tri-
nity Sunday, to the Vespers before Easter,
will every Morning, Noon and Evening, say on
their Knees (or standing on Sundays, and Sa-
turday Evenings) the Angelus Domini as above,
and in lieu thereof, from Easter to Trinity Satur-
days, the following Anthem, V. R. and Pray-
er, at said stated Times, shall besides other Spi-
ritual Benefits, gain a Plenary Indulgence once
every Month, on whatever Day they shall truly
Confess and Receive worthily the B. Sacrament.

The Anthem Regina Cæli.

BRIGHT Queen of Heaven your Joy de-
clare, *Alleluia.*

For he whom you deserv'd to bear. *Alleluia.*
Hath, as he said, rose from the Grave: *Al-
leluia.*

Worship God our Souls to save. *Alleluia.*

1. Rejoice and be glad, O Virgin Mary: *Al-
leluia.*

2. For the Lord hath truly risen. *Alleluia.*

Let us pray.

O God! who by the Resurrection of our
Lord Jesus Christ, thy Son, hast vouch-

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safed to rejoice the World, grant we beseech thee, that by the Intercession of his Virgin Mother *Mary*, we may receive the Joys of Eternal Life, thro' the same Christ our Lord. *Amen.*

INSTRUCTIONS for MEDITATION, of mental Prayer, proper to be made every Morning.

I will meditate on thee in the Morning. Ps. 62

The WISE MAN will give his Heart to repose early to the Lord that made him, and he will pray in the Sight of the most High. Eccles. xxxix.

MEDITATION, consisting of *Consideration* on the great Truths of Christianity, *pious Affections* and manifold Elevations of the Soul to God, and serious *Resolutions* of devoting one's Self to him, is allowed to be one of the most important Exercises of a Christian Life, and such as ought to be performed daily, by as many as would serve God in good earnest. The Time most proper for it is in the Morning. The most proper Place one's Closet, or what other Place one can be most recollected in. The chief Subjects to be meditated on, especially for Beginners are, The End for which we came into the World: The Benefits of God, and the many Motives we have to love and serve him: The Vanity of the Honours, Riches, and Pleasures of this Life; and how very suddenly all these Things

Thine

Things vanish away: The Enormity of Sin, and the Multitude of our own Sins in particular: The Certainty and Uncertainty of Death; and the Necessity of preparing for it: The Account that we must one Day give of our whole Lives to an All-seeing Judge: The eternal Joys of Heaven, and the eternal Torments of Hell: The Presence and Majesty of God: The Life and Death of Jesus Christ: The Examples of his Saints: The State of our own Interior, in order to the Knowledge of ourselves, our Passions and Vices, &c.

The Method of Meditation prescribed by that great Master in Spirituality, St. *Francis de Sales* in his *Introduction*, Part the 2d, is as follows: *First*, Place yourself in the Presence of God by a lively Faith that he sees and beholds you, and is most intimately present in the very Center of your Soul; prostrate yourself in Spirit before him, to adore this Sovereign Lord, whose Majesty fills Heaven and Earth? make an Offering of your whole Being to him; and humbly beg his Pardon for all your past Treasons and Sins.

Secondly, Implore with Fervor and Humility this Light and Grace, that you may perform this important Exercise as you ought.

Thirdly, Consider attentively upon the Subject which you have chosen for your Meditation (which you ought to have prepared over Night) and let the Truths of Heaven sink deep into your Soul.

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Soul. Dwell most upon such Points as you find yourself most affected with.

Fourthly, From these Considerations draw pious *Affections* of the Love of God, of Gratitude for his Benefits, Repentance for your Sins and the like, which are the principal Parts of mental Prayer, and what you ought most to insist upon.

Fifthly, From these *Affections* pass on to good Resolutions of a serious Amendment of your Life, particularly with regard to such Failings as you are most subject to: And determine with yourself to begin that very Day to put these good Purposes in Execution on such Occasions as shall offer.

Sixthly, Conclude with Thanksgiving to God for the *Affections* and Resolutions he has given you; offer them to him, and beg his Blessing on them.

Seventhly, Lay up in your Mind such Points of your Meditation as have touched you most, and oftentimes in the Day reflect upon them. Which the Saint compares to the gathering, as it were, a Nosegay, in this Garden of Devotion to smell at all the Day.

Eighthly, Such as find Difficulty in Meditation may help themselves by using some good Book, reading leisurely, and pausing upon what they read, and drawing proper *Affections* and Resolutions from it.

Ten

Ten MEDITATIONS out of the first Part of St. Francis de Sales's *Introduction to a Devout Life*: Which may serve as Examples of this Exercise; and are very proper to bring a Soul to a Resolution of serving God.

With Desolation is all the Land made desolate, because there is none that considereth in the Heart. Jeremiah xii. 11.

The first Meditation. On our Creation.

Prepara- **P**L A C E yourself in the Presence
tion 1. of God.

2. Beseech him to inspire you.

Considerations. 1. Consider that so many Years ago you were not yet in the World, and that your Being was a mere Nothing. Where were we, O my Soul, at that Time? The World had lasted so many Ages, and yet there was no Account of us.

2. God has framed you out of this Nothing to make you what you are, merely of his own Goodness; having no Need at all of you.

3. Consider the Being that God has given you; for it is the highest in this visible World, capable of eternal Life, and of being perfectly united with his Divine Majesty.

Affections and Resolutions. 1. Humble yourself exceedingly in the Presence of God, saying in your Heart with the Psalmist, O Lord, I am in thy Sight a mere Nothing, and how hadst thou

thou Remembrance of me to create me! Alas my Soul, thou wert ingulfed in that ancient Nothing, and hadst yet been there had not God drawn thee thence. And what couldst thou have done remaining there?

2. *Give Thanks to God.* O my great and good Creator, how am I obliged to thee, since thou hadst vouchsafed to take me out of this Nothing, and by thy great Mercy to make me what I am! What can I do to bless thy Holy Name, as I ought, and to render due Thanks to thy inestimable Goodness?

3. *Confound yourself.* But alas! my Creator, instead of uniting myself to thee by Love and Service, I have been a Rebel to thee by my inordinate Affections, wandering and straying away from thee to unite myself to Sin; valuing thy Goodness no more than if thou hadst not been my Creator.

4. *Prostrate yourself before God.* O my Soul, know that the Lord is thy God: It is he that has made thee, and not thou thyself. O God, I am the Work of thy Hands.

5. I will then no more henceforth take Pleasure in myself, since of myself I am Nothing. Why dost thou magnify thyself, O Dust and Ashes? Yea, rather, O very Nothing, why dost thou exalt thyself? To humble therefore myself, I resolve to do *such* and *such* Things; to suffer *such* and *such* Disgraces: I will change my Life, and henceforth follow my Creator, and esteem my-
self

Alas self honoured with that Condition and Being
 No which he has given me, employing it entirely in
 God Obedience to his Will, by such Mears as shall
 thou e taught me, and as I shall learn from my ghost-
 ly Father.

Conclusion. 1. *Give Thanks to God.* Bless thy
 God, O my Soul, and let all that is within me
 No praise his holy Name; for his Goodness has
 what drawn me, and his Mercy has created me out of
 name Nothing. 2. *Offer.* O my God, I offer to thee
 inel the Being which thou hast given me: From my
 ator Heart I dedicate and consecrate it to thee. 3.
 Ser Pray. O God, strengthen me in these Affecti-
 ordi ons and Resolutions. O blessed Virgin, recom-
 away mend them to the Mercy of thy Son, with all
 thy or whom I ought to pray. *Pater. Ave. Credo.*

been *After your Prayer.*—Out of these Considera-
 Soul, tions which you have made, gather a little Nose-
 that ray of Devotion, to smell to all the rest of
 God, the Day.

*The second Meditation. On the End for which
 we were created.*

Prepara- **P** L A C E yourself in the Presence
 tion 1. of God.

2. Beseech him to inspire you.

Considerations. 1. God has not placed you
 in this World for any Need he has of you, who
 are altogether unprofitable to him, but only to
 exercise his Goodness on you, by giving you his
 Grace and Glory. And to this End he hath
 enrich'd

enrich'd you with an Understanding to know him, with a Memory to be mindful of him, with a Will to love him, an Imagination to represent to yourself his Benefits: Eyes to behold his wondrous Works, a Tongue to praise him, and so of the other Faculties.

2. Being created and put into the World for this Intent, all Actions contrary to it are to be avoided and rejected; and whatever conduces not to this End ought to be contemn'd as vain and superfluous.

3. Consider the Wretchedness of Worldlings who never think of this, but live as tho' they believed themselves created for no other End than to build Houses, plant Trees, heap up Riches, and such like Fooleries.

Affections and Resolutions. 1. *Confound yourself, reproaching your Soul with her Misery, which has hitherto been so great, as that she hath seldom or never considered this.* Alas! how you say, how did I employ my Thoughts, O God, when I placed them not upon thee? Alas! What did I remember when I forgot thee? What did I love when I loved not thee? Alas! I ought to have fed upon Truth, and I have glutted myself with Vanity; I have served the World which was created but to serve me.

2. *Detest your past Life.* I renounce you O vain Thoughts and unprofitable Fancies: abjure you, O frivolous and hateful Remembrances: O unfaithful and disloyal Friendships

newd and wretched Slaveries, ungrateful Contentments, and irksome Pleasures, I abhor you.

3. *Return to God.* And thus, O my God, my Saviour, thou shalt be from henceforth the sole Object of my Thoughts; I will no more apply my Mind to Objects that may be displeasing to thee. My Memory shall entertain itself with all the Days of my Life with the Greatness of thy Clemency so mercifully exercised on me: Thou shalt be the Delight of my Heart, and the Sweetness of my Affections.

4. Ah! *such* and *such* Trash and Trifles, to which I apply'd myself; *such* and *such* unprofitable Employments, in which I have foolishly squander'd away my Days; *such* and *such* Affections, which have captivated my Heart, shall henceforth be a Horror to my Thoughts, and to this End I will use *such* and *such* good Remedies.

Conclusion. 1. *Thank God who made you for me an excellent an End.* Thou hast created me, O Lord, for thyself, and for the everlasting Enjoyment of thy incomprehensible Glory: O when shall I be worthy of it? When shall I praise thee and bless thee as I ought? 2. *Offer.* I offer thee, O my dear Creator, all these Affections and Resolutions, with all my Heart and Soul.

Pray. I beseech thee O God, to accept my desires and Purposes, and give thy holy Benediction to my Soul, to the End that it may accomplish them, thro' the Merits of thy blessed Son's Blood shed for me upon the Cross, &c.

Pater. Ave. Credo. Make your little Nose-gay of Devotion, as aforesaid.

The third Meditation. On the Benefits of God.

Preparation. **P**L A C E yourself in the Presence of God.

2. Beseech him to inspire you.

Considerations. 1. Consider the corporal Graces which God has bestowed upon you, what a Body, what Conveniencies to maintain it, what Health, and lawful Recreations to entertain it, what Friends and Assistances! But consider all this with Respect to many other Persons much more worthy than yourself, who are destitute of all these Blessings; some defected in their Bodies Health, and Limbs, others abandon'd to the Mercy of Reproaches, Contempts, and Dishonours; others oppress'd with Poverty; and God has not suffered you to become so miserable.

2. *Consider the Gifts of Mind.* How many are in the World stupid, frantick, or mad, and why are you not of this Number? God has favoured you. How many are there who have been brought up rudely and in gross Ignorance, and by God's Providence you have been educated liberally and honourably.

3. *Consider the spiritual Graces.* O Philothea, you are a Child of the Catholic Church. God has taught you to know him even from your most tender Age. How often has he given you his Sacraments? How many Inspirations
intern

internal Illuminations, and Reprehensions, for your Amendment? How frequently has he pardoned you your Faults? How often has he delivered you from the Occasions of casting yourself away, to which you were exposed? And were not all these Years past given you as a Time and Opportunity to advance the Good of your Soul? Consider in particular how good and gracious God has always been to you.

Affections and Resolutions. 1. *Admire the Goodness of God.* O how good is my God towards me! O how gracious is he? How rich is thy Heart, O Lord, in Mercy, and liberal in Clemency! O my Soul, let us recount for ever how many Favours he has done us.

2. *Be astonish'd at your Ingratitude.* But what am I, O Lord, that thou art so mindful of me! Ah! how great is my Unworthiness! Alas, I have even trodden thy Blessings under Foot. I have dishonour'd thy Graces, perverting them to Abuse and Contempt of thy sovereign Goodness. I have opposed the Depth of my Ingratitude to the Height of thy Grace and Favour.

3. *Stir yourself up to Acknowledgment.* Well then, my Heart, be now no more unfaithful, ingrateful, and disloyal to this great Benefactor. And now, shall not my Soul henceforth be wholly subject to God, who has done so many Wonders and Favours to me and for me?

4. Ah! withdraw then your Body, *Philothea*, from such and such Sensualities; and consecrate

it to the Service of God, who has done so much for it. Apply your Soul to know and acknowledge him by such Exercises as shall be requisite for that Purpose. Employ diligently the Means which you have in the Church to save your Soul, and love Almighty God. Yes, O my God, I will be diligent in Prayer; I will hear thy holy Word, and put in Practice thy Inspirations and Counsels.

Conclusion. 1. Thank God for the Knowledge he hath now given you of your Duty, and for the Benefits hitherto received. 2. Offer him your Heart with all your Resolutions. 3. Pray him that he will strengthen you to practise them faithfully thro' the Merits of his Son's Death. Implore the Intercession of the Blessed Virgin, and of the Saints. *Pater. Ave. Creed.* Make your little spiritual Nosegay as before.

The fourth Meditation. On Sin.

Preparation 1. **P**L A C E yourself in the Presence of God.

2. Beseech him to inspire you.

Considerations. 1. Call to Mind how long it is since you began to Sin, and examine how much, since that Beginning, Sins have been multiplied in your Heart. How every Day you have increased them against God, against yourself, and against your Neighbour, by Work, by Word, or by Desire.

2. Consider your evil Inclinations, and how far you have followed them; and by these two

Points you shall find that your Sins are greater in Number than the Hairs of your Head, yea than the Sands of the Sea.

3. Consider in particular the Sin of Ingratitude against God, which is a general Sin, and extends itself over all the rest, making them infinitely more enormous. Consider then how many Benefits God has bestow'd upon you, and how you have abused them all in Prejudice of the Giver: And in particular how many Inspirations you have despised; how many good Motions you have made unprofitable? But above all, how many Times you have received the Sacraments. And where are the Fruits of it? What is become of all those precious Jewels with which your dear Spouse adorn'd you? All these have been buried under your Iniquities. With what Preparation have you received them? Think on this Ingratitude, that God having run so far after you, you have ran from him to lose yourself.

Affections and Resolutions. 1. *Be confounded at your Misery.* O my God! how dare I appear before thine Eyes? Alas! I am but the Corruption of the World, and a very Sink of Sin and Ingratitude. Is it possible that I have been so disloyal, as not to have left any one of my Senses, nor any one of the Powers of my Soul, which I have not corrupted, violated, and defiled, and that not so much as one Day of my Life has pass'd, in which I have not brought forth such wicked Effects? Is it thus that I have re-

compensated the Benefits of my Creator, and the precious Blood of my Redeemer?

2. *Crave Pardon.* Cast yourself at the Feet of your Lord, like the Prodigal Child, like the penitent *Magdalene*, or like a Woman that has defiled her Marriage-Bed with all kind of Adultery. Mercy, O Lord, upon this poor Sinner! Alas! O living Fountain of Compassion, have Pity on this Wretch.

3. *Resolve to live better.* No, O Lord, never more with the Help of thy Grace; never more will I abandon myself to Sin. Alas! I have loved it too much; now I detest it, and embrace thee. O Father of Mercy, I will live and die in thee.

4. To expiate my Sins past, I will accuse myself of them courageously; and will not leave one unbanished from my Heart.

5. I will use all possible Endeavours to extirpate all the Roots of Sin out of my Heart; and in particular *such* and *such* Vices, which I am most inclined to.

6. To accomplish this, I will constantly embrace the Means which I shall be advised to, and think I have never done enough to repair such grievous Offences.

Conclusion. 1. Give God Thanks for expecting your Amendment till this Hour; and bless him that he has given you these Affections.

2. Offer him up your Heart, that you may

out them in Execution. 3. Desire him to strengthen you, &c. *Pater. Ave. Credo.*

Make your little Nofegay of Devotion, as above.

The fifth Meditation. On Death.

Prepara- **P**L A C E yourself in the Presence
tion 1. of God

2. Beteech him to inspire you with his Grace.

3. Imagine yourself to be extremely sick, lying on your Bed, and without any Hope of Recovery.

Considerations. 1. Consider the Uncertainty of the Day of your Death. O my Soul, thou must one Day get out of this Body; but when shall that Day be? Shall it be in Winter or in Summer? In City or in Country? By Day or by Night? Shall it be suddenly, or on Notice given thee? By Sickness or by Accident? Shalt thou have Leisure to make thy Confession? Shalt thou have the Assistance of thy ghostly Father? Alas! of all this we know nothing at all; only certain it is, that we shall die, and *that* always sooner than we imagine.

2. Consider that *then* the World shall end in regard of you; for it will last no longer to you, it will turn upside down before your Eyes: For then the Pleasures and Vanities; the Worldly Joys and fond Affections of our Life will seem to us Shadows and airy Clouds. Ah, Wretch! For what Toys and Trifles have I offended
C 4 God?

God? You shall then see that for a mere nothing you have forsaken him. On the contrary, Devotion and good Works will then seem to you sweet and delightful. O, why did I not follow this lovely and pleasant Path? Then Sins which before seemed very little, will appear as big as Mountains, and your Devotion very small.

3. Consider the long and languishing Farewells your Soul will then give this World: She will then take her Leave of Riches, Vanities, and all idle Company; of Pleasures, Pastimes, Friends and Neighbours; of Kindred, Children, Husband and Wife; in short, of every Creature; and finally, of her own Body, which she will leave pale, hideous, and loathsome.

4. Consider with what hurrying they will carry away this Body, to cover it under the earth; which done, the world will think no more of you, than you have thought on others; God's Peace be with him, they will say, and that's all. O Death, how void art thou of Regard or Pity.

5. Consider how the Soul, being departed from the Body, takes her way to the Right-hand, or to the Left. Alas! whither shall your's go? What Way shall it take? No other than that which it began in the World.

Affections and Resolutions. 1. *Pray to God, and cast yourself into his Arms.* Alas! O my Lord, receive me into thy Protection at that dreadful Day: Make that Hour happy and favourable

vourable to me; and rather let all the other Days of my Life be sad and sorrowful.

2. *Despise the World.* Since then I know not the Hour in which I must leave thee, O wretched World, I will no more set my Heart upon thee. O my dear Friends and Relations, pardon me if I love you no more but with a holy Friendship, which may last eternally: For why should I unite myself to you, so as to be forced to break and dissolve that Knot?

3. I will then prepare myself against that Hour, and take all possible Care to end this Journey happily. I will secure the State of my Conscience to the utmost of my Ability, and take present Order for the Amendment of *such* and *such* Defects.

Conclusion. Give Thanks to God for these Resolutions which he has given you. Offer them to his Divine Majesty. Be pressing with him to give you a happy Death, by the Merits of *that* of his dearly beloved Son. Implore the Assistance of the Blessed Virgin, and of the glorified Saints. *Pater. Ave. Credo.* Make a Posy of Myrrh, &c.

The sixth Meditation. On Judgment.

Preparation 1. **P**LACE yourself in the Presence of God.

2. Beseech him to inspire you with his Grace.

Considerations. 1 After the Time that God hath prescribed for the continuance of the World;

after many Signs and dreadful Presages, which will cause Men to pine away through Fear and Anguish; a Fire raging like a Torrent shall burn and reduce to Ashes every Thing that is upon the Face of the Earth; nothing which we see upon it shall be spared.

2. After these Flames and Thunderbols, all Men shall rise from their Graves (excepting such as are already risen) and at the Voice of the Angel they shall all appear in the Valley of *Josaphat*. But, alas! with what Difference? for the one Sort shall arise in glorified and resplendent Bodies; the others in Bodies most hideous and horrid.

3. Consider the Majesty with which the Sovereign Judge will appear, environed with all his Angels and Saints: Before him shall be borne his Cross, shining much brighter than the Sun; an Ensign of Mercy to the Good, and of Justice to the Wicked.

4. This Sovereign Judge, by his dreadful Command, which shall be suddenly obeyed, will separate the Good from the Bad, placing the one at his Right Hand, and the other at his Left. O everlasting Separation! after which these two Companies shall never meet.

5. This Separation being made, and the Books of Conscience opened, all Men shall see clearly the Malice of the Wicked, and their Contempt against God; and on the other Side, the Penance of the Good, and the Effects of
God's

God's Grace, which they have received ; and Nothing shall lie hid. O God, what a Confusion will this be to the one, and what a Consolation to the other !

6. Consider the last Sentence pronounced against the Wicked : *Go, ye Cursed, into everlasting Fire, prepared for the Devil and his Angels.* Ponder well those weighty Words. Go, saith he ; a Word of eternal Banishment against those miserable Wretches, excluding them eternally from his glorious Presence. He calls them *Cursed*. O my Soul, how dreadful a Curse ! A general Curse, including all manner of Woes ; an irrevocable Curse, comprehending all Times, and Eternity. He adds, *into everlasting Fire.* Behold, O my Heart ! this vast Eternity : O eternal Eternity of Pains, how dreadful art thou !

7. Consider the contrary Sentence of the Good : *Come*, saith the Judge. O sweet Word of Salvation, by which God draws us to himself, and receives us into the Bosom of his Goodness ! *Ye Blessed of my Father.* O dear Blessing which comprehends all Happiness ! *Possess the Kingdom which is prepared for you from the Beginning of the World.* O good God, what Excess of Bounty ! For this Kingdom shall never have an End.

Affections and Resolutions. I. Tremble, O my Soul, at the Remembrance of these Things. O my God, who shall secure me in that Day, when

when the Pillars of Heaven shall tremble for Fear?

2. Detest your Sins, which only can condemn you in that dreadful Day.

3. *Ah! wretched Heart of mine, resolve to amend.* O Lord, I will judge myself now, that I may not be judged then. I will examine my Conscience, and condemn myself; I will accuse and chastise myself, that the eternal Judge may not condemn me in that dreadful Day. I will therefore confess my Sins, and accept of all necessary Advice, &c.

Conclusion. Thank God, who has given you Means to provide for that Day, and Time to do Penance. Offer him your Heart to perform it. Pray him to give you Grace, duly to accomplish it. *Pater. Ave. Credo, &c.* Make your spiritual Nosegay for all the Day.

The seventh Meditation. On Hell.

Preparation 1. **P**LACE yourself in the Presence of God.

2. Humble yourself and implore his Assistance.

3. Represent to yourself a dark City, all burning, all stinking with Pitch and Brimstone, and full of Inhabitants, who cannot get out.

Considerations. 1. The Damned are in the Depth of Hell, as within this woeful City, where they suffer unspeakable Torments, in all their

their Senses and Members; because, as they have employed all their Senses and Members in sinning, so shall they suffer in them all the Punishments due to Sin. The Eyes for lascivious Looks, shall be afflicted with the horrid Vision of Hell and Devils. The Ears, for delighting in vicious Discourses, shall hear nothing but Wailings, Lamentations, desperate Howlings: And so of the rest.

2. Besides all these Torments, there is another greater, which is the Loss and Privation of God's Glory, from the Sight of which they are excluded for ever. Now if *Abfalon* found it more grievous to him to be denied the seeing the Face of his Father *David*, than to be banished; O God, what Grief will it be, to be for ever excluded from beholding thy most sweet and gracious Countenance.

3. Consider above all, the Eternity of these Pains, which above all things makes Hell intolerable. Alas! if a Flea in your Ear, or if the Heat of a little Fever, make one short Night so long and tedious, how terrible will the Night of Eternity be, accompanied with so many Torments! from this Eternity proceeds eternal Despair, infinite Rage and Blasphemy, &c.

Affections and Resolutions. 1. *Terrify yourself with the Words of the Prophet Isaiah: O my Soul, art thou able to live for ever in everlasting Flames, and amidst this devouring Fire*

Fire? Wilt thou forfeit the Sight of thy God for ever?

2. *Confess that you have deserved Hell, yet oftentimes.* From henceforth I will take a new Course; for why should I go down into the bottomless Pit? I will therefore use *this* or *that* Endeavour to avoid Sin, which only can bring me to this eternal Death.

Give Thanks. Offer. Pray. *Pater. Ave. Credo.*

The eighth Meditation. On Heaven.

Preparation 1. **P**LACE yourself in the Presence of God.

2. Beseech him to inspire you with his Grace.

Considerations. 1. Consider a fair and clear Night, and think how pleasant it is to behold the Sky all spangled with that Multitude and Variety of Stars: Join this now with the Beauty of as clear a Day, so as the Brightness of the Sun may no Way hinder the Lustre of the Stars nor Moon; and then say boldly, that all this put together is nothing in comparison with the excellent Beauty of the heavenly Paradise. Oh! how this lovely Place is to be desired! Oh! how precious is this City!

2. Consider the Glory, Beauty, and Multitude of the Inhabitants of this blessed Country: Those Millions of Millions of Angels, Cherubims and Seraphims: Those Troops of Apostles,

ostles, Prophets, Martyrs, Confessors, Vir-
s, and holy Matrons. The Number is in-
merable. O how blessed is this Company!
ne meanest of them is more beautiful to be-
d than all this World: What a Sight then
ll it be to see them all? But, O my God,
w happy are they! They sing continually
armonious Songs of Eternal Love; they al-
ays enjoy a constant Mirth; they interchange
e with another unspeakable Contentments,
d live in the Comfort of a happy and indissol-
ble Society.

3. In fine, consider how blessed they are to
joy God, who rewards them for ever with
is lovely Aspect, and by the same infuses into
eir Hearts a Treasure of Delights: How
reat a Happiness it is to be united everlastingly
o the Sovereign Good. They are there like
appy Birds flying and singing perpetually in
he Air of his Divinity, which encompasses
hem on all Sides with incredible Pleasure.
There every one does his best, and without
Envy sings the Creator's Praise. Blessed be
hou for ever, O sweet and sovereign Creator
nd Redeemer, who art so bountiful to us, and
ost communicate to us so liberally the everlast-
ng Treasures of thy Glory: Blessed be you
or ever, says he, my beloved Creatures who
ave so faithfully served me, and who now
hall praise me everlastingly, with so great Love
and Courage.

Affections

Affections and Resolutions. 1. *Admire and praise this heavenly Country.* O how beautiful, art thou, my dear *Jerusalem!* and how happy are thy Inhabitants.

2. *Reproach your Heart with the little Courage it has had hitherto, in wandering so far from the Way of this glorious Habitation.* O where have I strayed so far from my sovereign Good! Ah! Wretch that I am, for these foolish and trivial Pleasures have I a thousand thousand Times forsaken eternal and infinite Delight! Was I not mad, to despise such precious Blessings for so vain and contemptible Affections!

3. *Aspire now with Fervour to this delightful Habitation.* O my gracious God, since it has pleased thee at length to direct my wandering Steps into the right Way, never hereafter will I turn back. Let us go, my dear Soul, let us go to this eternal Repose! Let us walk towards this blessed Land that is promised us. What have we to do in this *Egypt?* I will therefore disburthen myself of all such Things as may divert or retard me in so happy a Journey: I will perform such and such Things as may conduct me to it.

Give Thanks. Offer. Pray. *Pater. Ave. Credo.*

*the ninth Meditation. By Way of Election and
Choice of Heaven.*

Prepara- PLACE yourself in the Presence
le Con- 1. of God.

ur fra- 2. Humble yourself before his Majesty, and
O wh seech him to inspire you with his Grace.

Good 3. Imagine yourself to be in a plain Field,
ish an alone with your good Angel, as young
ousan *aby* going to *Rages*, and that he shews you
light Heaven open, with all the Pleasures repre-
s Ble sented in the former Meditation; then be-
ions *ath* that he shews you Hell wide open,
eligh with all the Torments described in the Me-
fin *tation* of Hell: You being thus placed in
Et m your Imagination, and kneeling by your good
neve Angel.

o, m *Considerations.* 1. Consider that it is most
epose true, you are between Heaven and Hell; and
d the that the one and the other is open to receive
n the you according to the Choice you shall make.

elf o 2. Consider that the Choice which you shall
me i make in this World shall last for all Eternity in
h an the other.

Av 3. And though both the one and the other be
et open to receive you, according to your Choice,
one yet God, who is ready to give you either the
desires one by his Justice, or the other by his Mercy,
Th desires notwithstanding, with an incomparable
Desire, that you would make Choice of Hea-
ven; and your good Angel also importunes you
with

with all his Power, offering you on God's Behalf a thousand Graces to help you thither.

4. Consider that Jesus Christ beholds you from above in his Clemency, and graciously invites you, saying, Come my dear Soul, to everlasting Rest within the Arms of my Goodness, where I have prepared immortal Delights for thee in the Abundance of my Love. Behold likewise with your inward Eyes the blessed Virgin, who with a motherly Love exhorts you saying: Take Courage, my Child, despise not the Desires of my Son, nor so many Sighs which I have cast forth for thee, trusting with him after thy eternal Salvation. Behold the Saints also that exhort you, and Millions of blessed Souls sweetly inviting you, and wishing nothing more than to see your Heart united with theirs in praising and loving God for ever assuring you, that the Way to Heaven is not so hard as the World makes it. Be of good Courage, dear Brother, say they, he that shall diligently consider the way of Devotion, by which we ascended hither, shall see that we came to these immortal Delights by Pleasures incomparably more sweet than those of the World.

Election. 1. O Hell, I detest thee now and for evermore; I detest thy Torments and Pains; I detest thy miserable and accursed Eternity: And above all, I detest those eternal Blasphemies and Maledictions, which thou vomitest out

's Be eternally against my God. And turning my
er. heart and Soul to thee, O beautiful Paradise,
ls yo everlasting Glory and endless Felicity, I chuse
My in Habitation for ever, and irrevocably, with-
ul, thy fair and blessed Mansions, within thy holy
Good and most lovely Tabernacles. I bless thy Mer-
eligh, O my God, and accept the Offer which it
Be eafeth thee to make me of it. O my sweet
blesse viour Jesus, I accept thy everlasting Love,
s you and the Purchase which thou hast made for me
se no a Place in this heavenly *Jerusalem*, not so
Sigh much for any other Thing, as to love and bless
will ee for ever and ever.

2. Accept the Favours which the blessed
ns o Virgin and the Saints offer you : Promise them
shing advance towards them, and give your Hand
nited to your good Angel, that he may guide you
ever wither. Encourage your Soul to make this
s no Choice. *Pater. Ave. Credo.*

*The tenth Meditation. By Way of Election and
Choice which the Soul makes of a devout Life.*

Prepara- **P**LACE yourself in the Presence of
tion 1. God.

2. Prostrate yourself before him, and im-
lore the Assistance of his Grace.

Considerations. 1. Imagine yourself again
to be in a plain Field, all alone with your good
Angel; and that you see on your Left hand
the Devil, seated on a great high Throne, with
many

many infernal Spirits about him, environed with a great Troop of Wordlings, who are bare-headed, acknowledge him for their Lord, and do him Homage, some by one Sin, and some by another. Observe the Countenance of all the wretched Courtiers of this abominable King. Behold some of them transported with Hatred, Envy, and Passion; others killing one another; others consumed with Cares, pensiveness, and anxious to heap up Riches; others bent upon Vanity, without any manner of Pleasure, which is not empty and unprofitable; others wallowing in the Mire, buried and putrified in their brutish Affections. Behold how they are all without Rest, Order, or Decency: Behold how they despise one another, and love but themselves. Shew. In a Word, you shall see a lamentable Commonwealth miserably tyrannized over by this cursed King, which will move you to Compassion.

2. On the other Side, behold Jesus Christ crucified, who, with a cordial Love prays for these poor enthralled People, that they may be freed from this tyranny, and calls them to himself: Behold round about him a Troop of devout Persons with their Angels. Contemplate the Beauty of this Kingdom of Devotion. O what a Sight is it to see this Troop of Virgins, Men and Women, whiter than the Lillies; that Assembly of Widows full of holy Mortification and Humility: See the Ranks of divers married

married People living peaceably together with mutual Respect, which cannot be without great Charity. Consider how these devout Souls join in, and the exterior Care of the House with the Care of the interior, the Love of the Husband with that of the celestial Bridegroom. Consider them universally, and you shall see in them a sweet, holy, and lovely Order, observing our Saviour, whom every one would willingly plant in the midst of his Heart. They are full of Joy, that that Joy is comely, charitable, and well ordered; they love one another, but their Love is most pure and holy: Such as suffer Afflictions amongst this devout Company, torment not themselves much, nor lose Courage. Last but not least, behold those Eyes of our Saviour, who comforts them, and how they all together ascribe to him.

3. You have already shaken off Satan with all his cursed execrable Troop, by the good Affections and Resolutions you have conceived; but you are not yet arrived at Jesus, nor united with this blessed and holy Company of devout people, but have hitherto kept yourself between one and the other.

4. The blessed Virgin, with St. *Joseph*, and a hundred thousand others, who are of the Squadron of those who have lived in the World, invite and encourage you. And the crucified King himself calls you by your Name: Come, my well-beloved, come, that I may crown thee.

Election.

Election. O World! O abominable Troop
No, never more shall you see me under your
Banner. I have for ever left off your Fooleries
and Vanities. O King of Pride! O cursed King
infernal Spirit, I renounce thee, with all thy
vain Pumps, I detest thee with all thy Works.

2. And turning myself to thee, my dear
Jesus, King of Felicity and immortal Glory,
embrace thee with all the Powers of my Soul.
I adore thee with all my Heart, I chuse thee
now and for ever for my King, and with invin-
cible Fidelity I pay thee irrevocable Homage
and submit myself to the Obedience of thy holy
Laws and Ordinances.

3. O sacred Virgin, my dear Lady, I chuse
thee for my Guide, I put myself under thy
Colours, I offer thee a particular Respect and
special Reverence.

4. O my good Angel, present me to this sa-
cred Assembly, and forsake me not till I arrive at
this blessed Company, with whom I say, and
will say for ever, in Testimony of my Choice
Live Jesus, live Jesus. *Pater. Ave. Credo.*

INSTRUCTIONS

INSTRUCTIONS and DEVOTIONS for hearing M A S S.

S E C T. I.

*What the MASS is, and for what Ends it
is to be offer'd.*

FROM the Beginning of the World the Servants of God were always accusom'd to offer *Sacrifice* to him, by Way of acknowledging Sovereignty, and paying their Homage to him: and in all ancient Religions, true or false, this worship of *Sacrifice* was always looked upon as a solemn Act of Religion, due to the Deity which they worshipped.

2. In the Law of Nature, and in the Law of *Moses*, there were great Variety of Sacrifices; some body (in which the Victim was slain) others unbody: Some are called *Holocausts*, or *whole Burnt Offerings*, in which the whole Host or Victim was consumed in Fire upon God's Altar, for his Honour and Glory; others were called *Sin Offerings*, which were offered for *Sins*; others were Offerings of *Thanksgiving*; others, in fine, were *Pacific*, or *Peace Offerings*, which were offered for obtaining Favours of God: the Word *Peace* in the Scripture Style, signifying all Manner of Good and Prosperity.

3. All these Sacrifices of the Law of Nature, and of the Law of *Moses*, were of themselves but weak and feeble Elements, and only Figures of a
Sacrifice

Sacrifice to come, *viz.* That of Jesus Christ in Consideration of which Sacrifice only, and the *Faith* of the Offerers, by which they believe in this Redeemer to come, those ancient Sacrifices were then accepted by the Divine Majesty, when they were accompanied with the inward Sacrifice of the Heart: But not for any intrinsic Worth or Dignity of the Things offer'd; for no other Blood but the Blood of Christ could wash away our Sins. Hence, in the 39th *Psalms*, spoken in the Person of Christ to his Father, we read; *Sacrifice and Oblation thou didst not desire, but thou hast fitted a Body for me.* (So St. Paul reads it *Heb. x. 5.*) *Burnt-Offering and Sin-Offering thou didst not require; then said I, behold I come.* To give us to understand, that by Reason of the Insufficiency of the Sacrifices of the old Law, Christ himself would come to be our Sacrifice, and would offer up his own Body and Blood for us.

4. Accordingly our Saviour Jesus Christ, at the Time appointed by his Father, having taken Flesh for us, was pleased to offer himself a Sacrifice for us all, dying upon the Cross for the Sins of the whole World. By this one Offering we are completely redeemed, in as much as our Ransom was paid, and all Mercy, Grace and Salvation were purchased for us. Neither can there now be any Need of his dying any more, or purchasing any other Graces for us than those for which he has already paid the Price of his Blood.

5. Nevertheless, for the daily *Application* of this one eternal Redemption to our Souls, and that the Mercy, Grace and Salvation, which he has purchased for us, may be actually communicated

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T. Dixon sculp.

St Ignatius Kelly in St Mary's Lane



us, he not only continually appears in our Behalf in the Sanctuary of Heaven, there representing and offering to his Father his Death and Passion for us, but has also instituted the *Blessed Eucharist*, the Night before his Passion, in which he has bequeathed unto us his Body and Blood, under the sacramental Veils, not only to be received by us as *Sacrament*, for the Food and Nourishment of our souls, but also to be offered and presented by his Ministers to his Father [mystically broken and shed] as a Sacrifice: Not by Way of a new Death, but by Way of a standing Memorial of his Death; daily celebrating and representing his Death to God, and an applying to our Souls the Fruits of it.

6. This Eucharistic Sacrifice of the Body and Blood of Christ, daily offered under the Forms of *Bread* and *Wine*, in Remembrance of his Passion, what we call the *Mass*. This is the solemn Liturgy of the Catholic Church. This is that *pure offering* made to God *in every Place* among the Gentiles, according to the Prophecy of *Malachia* v. 10, 11. By this Christ is a Priest for ever, according to the Order of *Melchisedech*, *Pf. cix.* whose Sacrifice was Bread and Wine, *Gen. xv.*

7. This Sacrifice of the Mass is the same in Substance with that which Christ offered for us upon the Cross; because both the *Victim offered*, and the Priest, or *principal Offerer*, is the same Jesus Christ. The Difference is only in the Manner of the Offering; because upon the Cross our Saviour offer'd himself in such Manner, as really to shed his Blood and die for us; whereas now he does not

D

really

really shed his Blood, nor die any more. And therefore this is called an *unbloody Sacrifice* and that of the Cross a *bloody Sacrifice*.

8. By Reason of this near Alliance, which the Sacrifice of the Mass has with the Sacrifice of the Cross, it completely answers all the different Ends of Sacrifice, and that in a Manner infinitely more perfect than any of the ancient Sacrifices. Christ is here both Priest and Victim, representing himself as a Person, and offering up his Death and Passion to his Father. *First*, For the *Adoration*, Praise, Honour, and Glory of the Divine Majesty. *Secondly*, In *Thanksgiving* for all his Benefits. *Thirdly*, For the obtaining *Pardon* of our Sins. *Fourthly*, For the obtaining of *Grace* and Salvation for us by the Merits of that same Death and Passion. And therefore this Sacrifice, in order to obtain all the Ends, must be infinitely beyond all the *Holocausts*, *Thank-Offerings*, *Sin-Offerings*, and *Peace-Offerings* of the ancient Law.

9. This Sacrifice of the Mass then is offer'd up to God in the Catholic Church. *First*, As a daily *Remembrance* of the Passion of Christ. *This do I* *Remembrance of me*: St. Luke xxii. *Secondly*, As a most solemn *Worship* of the Divine Majesty. *Thirdly*, As a most acceptable *Thanksgiving* to God from whence it has the Name of *Eucharist*. *Fourthly*, As a most powerful Means to move God to shew Mercy to us in the *Forgiveness* of our Sins for which Reason we call it *propitiatory*. And *Lastly*, As a most effectual Way to obtain of God all that we want, coming to him (as we here do) with Christ, and thro' Christ.

10. For these Ends both Priest and People ought to offer up the Sacrifice of the Mass: The Priest, Christ's Minister, and in his Person; and the People by the Hands of the Priest; and both the one and the other by the Hands of the great High Priest Jesus Christ. And with this Offering of Christ's both the one and the other ought to make a total Offering of themselves also by his Hands, and in Union with him.

11. Hence the best Devotion for hearing Mass, is that which has for its Object the Passion of Christ, and which tends to unite us to the Soul of Christ, and through him to his Father; and which most perfectly answers all the other Ends of this Sacrifice, viz. The Adoration of God, Thanksgiving for all his Benefits, the obtaining Pardon for all our Sins, and Grace in all our Necessities.

S E C T. II.

The Manner of hearing MASS.

WHEN you are going to hear Mass, let your first Care be to endeavour to recollect yourself, as well as you can, by calling Home your wandering Thoughts, and taking them off from all other Business and Concerns. Imagine that you hear within you the sweet Voice of your Saviour, inviting you to come to his Sacrifice, and to unite yourself to him.

" In your Way to the Church or Chapel, put yourself in Spirit in the Company of the Blessed Virgin, and the other pious Women going to Mount Calvary, to be present at the Passion and Death of our Lord. Represent your Saviour as carrying his Cross before

“ you, to be immolated thereon for your Sins, and be-
 “ wail these Sins of yours, as the Causes of all his Sins
 “ ferings.

“ When you enter the Church or Chapel, tumble your
 “ self profoundly in the Presence of God, whose House
 “ you come into; and if the B. Sacrament be kept there,
 “ adore your Saviour upon your bended Knees. At tak-
 “ ing of Holy Water, make the Sign of the Cross upon
 “ yourself, beg Pardon for your Sins, and humbly crave
 “ that you may be washed and cleansed from them by
 “ the Blood of the Lamb.

“ Choose, as much as you can, a Place to kneel in, where
 “ you may be most recollected and least disturbed. There
 “ represent to yourself by a lively Faith, the Majesty of
 “ God, and humbly beg his Mercy and Grace, that you
 “ may assist at this tremendous Sacrifice in the Manner
 “ you ought.

“ At the Beginning of the Mass, the Priest at the Foot
 “ of the Altar makes the Sign of the Cross, In the
 “ Name of the Father, and of the Son, and of the Holy
 “ ly Ghost, Amen, and then recites with the Clerk the
 “ 42d Psalm, Judica me, Deus, &c. Judge me, O
 “ God, &c. which you may either recite with him
 “ or pray as follows:”

A Prayer

A Prayer for the Beginning of the MASS.

O ALMIGHTY Lord of Heaven and Earth, behold I a wretched Sinner presume to appear before thee this Day, to offer up to thee by the Hands of this thy Minister, and by the Hands of our High-Priest, Jesus Christ thy Son, the Sacrifice of his Body and Blood, in Union with that Sacrifice which he offer'd thee upon the Cross, *1st*, For thy own Honour, Praise, Adoration and Glory: *2dly*, In Remembrance of his Death and Passion: *3dly*, In Thanksgiving for all thy Blessings bestow'd on him and on his whole Church, whether triumphant in Heaven, or militant on Earth; and especially for those bestow'd on me, the most unworthy of all: *4thly*, For obtaining Pardon and Remission of all my Sins; and of those of all others, whether living or dead, for whom I ought to pray: And, *lastly*, for obtaining all Graces and Blessings, both for myself and for thy whole Church. O be thou pleased to assist me in such a Manner by thy Grace, that I may behave myself this Day as I ought to do in thy Divine Presence, and that I may so commemorate the Death and Passion of thy Son, as to partake most plentifully of the Fruits of it. Through the same Jesus Christ thy Son. *Amen.*

" Then the Priest bowing down says the Confiteor, I confess to Almighty God, &c. by Way of a general Confession to God, to the whole Court of Heaven, and

" to all the Faithful there present, of his Sins and Un-
 " worthiness; and to beg their Prayers to God for him
 " And the Clerk, in the Name of the People, prays for
 " the Priest, that God would have Mercy on him, and
 " forgive him his Sins, and bring him to everlasting
 " Life. Then, in the Name of all there present, the
 " Clerk makes the like general Confession to God, to the
 " whole Court of Heaven, and to the Priest, and begs
 " his Prayers. And the Priest prays to God to show
 " Mercy to all his People, and to grant them Pardon
 " Absolution, and Remission of all their Sins. Which is
 " done to the End that both Priest and People may pre-
 " themselves in a penitential Spirit, in order to assist
 " worthily at this Divine Sacrifice. You may either
 " say the Confiteor, according to the Form which you
 " have above in the Morning Exercise, Page 17, or
 " you may pray as follows:

A Prayer at the Confiteor.

O BLESSED Trinity, one God, Father, Son,
 and Holy Ghost, prostrate in Spirit before
 thee, I here confess, in the Sight of the whole
 Court of Heaven, and of all thy Faithful, my
 innumerable Treasons against thy Divine Ma-
 jesty. I have sinned, O Lord, I have sinned.
 I have grievously offended thro' the whole Course
 of my Life, in Thought, Word, and Deed,
 and therefore am most unworthy to lift up my
 Eyes to Heaven, or so much as to name thy sa-
 cred Name: How much more am I unworthy
 to appear here in thy Sanctuary, and to assist
 among thy Angels at these heavenly Mysteries,
 which require so much Purity; because Jesus
 Christ himself is here in Person both Priest and
 Victim.

tim! But, O my God, thy Mercies are
 ove all thy Works, and thou wilt not despise
 contrite and humble Heart; and therefore I
 re, venture to come into thy Temple, and with
 e poor Publican (and as I hope, with the same
 mitential Spirit) I strike my Breast and say,
 God be merciful to me a Sinner. [Repeat this
 rice.] And I humbly hope to find this Mercy,
 hich I crave, through that Passion and Death
 hich is here celebrated. O Fountain of Mercy,
 ant this Mercy to me, and to all poor Sin-
 rs. *Amen.*

"After the Confiteor the Priest goes up to the Altar, saying: Take away from us we beseech thee, O Lord, our Iniquities, that we may be worthy to enter with pure Minds into the Holy of Holies, through Christ our Lord. Amen. Say the same with him: And when he kisses the Altar as a Figure of Christ, and the Seat of the sacred Mysteries, make an Act of Love for your Divine Saviour, and embrace his Feet with an humble and tender Affection. When the Priest is come up to the Altar, he goes to the Book, and there reads what is called the Introit, or Entrance of the Mass, which is different every Day, and is generally an Anthem taken out of the Scripture, with the first Verse of one of the Psalms, and the Glory be to the Father, &c. to glorify the Blessed Trinity."

A Prayer at the Introit.

GRANT, O Lord, we may be truly prepar-
 ed for the Offering this great Sacrifice
 to thee this Day; and because our Sins alone can
 render us displeasing to thee, therefore we cry
 loud to thee for Mercy. *"The*

“ *The Priest returns to the Middle of the Altar, and*
 “ *says alternatively with the Clerk the Kyrie Eleison*
 “ *or Lord have Mercy on us, which is said three*
 “ *times to God the Father; three times Christe Eleison*
 “ *or Christ have Mercy on us, to God the Son; and*
 “ *three times again Kyrie Eleison, to God the Holy*
 “ *Ghost. Join in this frequent calling for Mercy*
 “ *but let it be with a truly contrite and humble Heart*
 “ *After the Kyrie Eleison, the Priest recites the Gloria*
 “ *in Excelsis, or Glory be to God on high, which*
 “ *being an excellent Hymn and Prayer to God, the*
 “ *Beginning of which was sung by the Angels at the*
 “ *Birth of Christ. Join in this Heavenly Hymn, and*
 “ *excite in your Soul the Affections which it expresses.*

The Gloria in Excelsis.

G L O R Y be to God on High, and Peace
 on Earth to Men of Good-will. We praise
 thee, we bless thee, we adore thee, we glorify
 thee, we give thee Thanks for thy great Glory.
 O Lord God, O heavenly King, O God the
 Father Almighty, O Lord Jesus Christ, the
 only begotten Son, O Lord God, O Lamb of
 God, O Son of the Father, O thou who takest
 away the Sins of the World, have Mercy on
 us; O thou who takest away the Sins of the
 World, receive our Prayer: O thou who sit-
 test at the Right-hand of the Father, have Mer-
 cy on us: For thou alone art holy, thou alone
 art Lord, thou alone art most high, O Jesus
 Christ, together with the Holy Ghost, in the
 Glory of God the Father. *Amen.*

“ N. B. *This being an Hymn of Joy, is omitted in*
 “ *the Masses of the Requiem for the Dead, and in the*
 “ *Masses of the Sundays and Ferias of the Penitential*
 “ *Times of Advent and Lent, &c.*

At the End of the Gloria in Excelsis, the Priest kisses the Altar, and turning about to the People, says, Dominus vobiscum, The Lord be with you. Answer; Et cum Spiritu tuo, And with thy Spirit. As often as this Salutation is repeated, pray that our Lord may be always with you, with his Ministers, and with all his People, by directing and assisting all with his heavenly Grace.

The Priest returns to the Book and says, Oremus, Let us pray; and then reads the Collect or Collects of the Day, concluding them with the usual Termination, Per Dominum nostrum, &c. Through our Lord Jesus Christ, &c. with which the Church commonly concludes all her Prayers. Whilst the Priest is reading the Collects you may thus join with him :"

A Prayer at the Collects.

O ALMIGHTY and eternal God, we humbly beseech thee mercifully to give Ear to the prayers here offered thee by thy Servants in the name of thy whole Church, and in Behalf of thy People. Accept them, to the Honour of thy Name, and the Good of our Souls, and grant to us all Mercy, Grace, and Salvation. Through our Lord Jesus Christ. *Amen.*

On the Festival of a Saint.

GRANT, we beseech thee, O Almighty God, that the Examples of thy Saints may effectually move us to reform our Lives, that while we celebrate their Festivals we may also imitate their Actions. Through our Lord Jesus Christ. *Amen.*

"The

" *The Collects being ended, the Priest lays his Hand*
 " *upon the Book, and reads the Epistle or Lesson of*
 " *Day. At the End of which the Clerk answers, I*
 " *Gratias, Thanks be to God, viz. for the hear*
 " *ly Doctrine there deliver'd. Then follow some*
 " *verses or Sentences of Scripture call'd the Gradual*
 " *which are every Day different. During the Ep*
 " *and Gradual you may pray thus :*"

A Prayer at the Epistle.

THOU hast vouchsafed, O Lord, to teach
 us thy sacred Truths by thy Prophets and
 Apostles: O grant that we may so improve
 their Doctrine and Examples in the Love of thy
 holy Name, and of thy holy Law, that we may
 shew forth by our Lives whose Disciples we are
 that we may no longer follow the corrupt Inclina-
 tions of Flesh and Blood, but master all our
 Passions; that we may be ever directed by thy
 Light, and strengthen'd by thy Grace, to walk
 in the Way of thy Commandments, and to serve
 thee with clean Hearts. Through our Lord
 Jesus Christ.

A Prayer at the Gradual.

HOW wonderful, O Lord, is thy Name
 through the whole Earth! I will bless
 thee, O Lord, at all Times; thy Praise shall
 ever be in my Mouth. Be thou my God and
 my Protector for ever; I will put my whole
 Trust in thee; O let me never be confounded

" *After*

After this the Book is removed to the other Side of the Altar, in order to the reading of the Gospel for the Day; which Removal of the Book represents the passing from the Preaching of the Old Law, figur'd by the Lesson or Epistle, to the Gospel of Jesus Christ published by the Preachers of the New Law. The Priest, before he reads the Gospel, stands a while bowing down before the Middle of the Altar, begging of God in secret, to cleanse his Heart and his Lips, that he may be worthy to declare those heavenly Words. You may at the same Time ask of God, that he may open your Ears and Heart that these divine Lessons may sink deep into your Soul.

At the Beginning of the Gospel the Priest greets the People with the usual Salutation, Dominus Vobiscum, The Lord be with you. And then tells out of which of the Evangelists the Gospel is taken, saying, Sequentia S. Evangelii Secundum, &c. i. e. What follows is of the Holy Gospel, &c. At which Words both Priest and People make the Sign of the Cross, First, Upon their Foreheads, to signify that they are not ashamed of the Cross of Christ and his Doctrine, Secondly, Upon their Mouths, to signify that they will ever profess it in Words. Thirdly, Upon their Breasts, to signify that they will always keep it in their Hearts. The Clerk answers, Gloria tibi, Domine, Glory be to thee, O Lord.

At the Gospel stand up, to declare by that Posture your Readiness to go and do whatsoever you shall be commanded by your Saviour in his Gospel: And if you have not the Opportunity of reading of it, or otherwise attending to it, you may pray as follows."

A Prayer

A Prayer at the Gospel.

O LORD Jesus Christ, who camest down from Heaven to instruct us in all Truth, and continuest daily to teach us by thy Holy Gospel and the Preachers of thy Word; grant me thy Grace, that I may be wanting in no Care necessary for being instructed in thy saving Truth. Let me be as industrious in my Soul's Concerns as I am for my Body; that while I take Pains in the Affairs of this World, I may not, through Stupidity or Neglect, let my Soul starve and perish everlastingly. Let the Rules of thy Gospel be the Direction of my Life, that I may not only know thy Will, but likewise do it; that I may observe thy Commandments; and resist all the Inclinations of corrupt Nature, even to follow thee who art the Way, the Truth, and the Life: For thus only can I be thy true Disciple; and thus only, O Jesus, canst thou be my Master.

- “ At the End of the Gospel the Clerk answers, Laus tibi Christe, Praise be to thee O Christ. And the Priest kisses the Book in Reverence to these sacred Words he has been reading out of it. Then upon all Sundays, and many other Festival Days, standing in the Middle of the Altar, he recites the Nicene Creed, kneeling down at these Words: He who was made man, in Reverence to the great Mystery of our Lord's Incarnation.”*

The Nicene Creed.

BELIEVE in one God, the Father Almighty, Maker of Heaven and Earth, of all things, visible and invisible. And in one Lord Jesus Christ, the only begotten Son of God, born of the Father before all Ages; God of God, Light of Light, true God of true God; begotten, not made; consubstantial to the Father; whom all Things were made. Who for us men, and for our Salvation, came down from Heaven, and was incarnate by the Holy Ghost of the Virgin *Mary*, and was made Man: Was crucified also for us under *Pontius Pilate*; he suffered, and was buried, and the third Day rose again, according to the Scriptures: He ascended into Heaven, sits at the Right-hand of the Father, and is to come again with Glory, to judge the Living and the Dead; of whose Kingdom there shall be no End. And in the Holy Ghost, the Lord and Giver of Life, who proceeds from the Father and the Son, who together with the Father and the Son, is adored and glorified, who spoke by the Prophets. And in the Holy Catholic and Apostolic Church: I confess one Baptism for the Remission of Sins. And I wait for the Resurrection of the Dead, and the Life of the World to come. *Amen.*

Then the Priest turns about to the People, and says, Dominus Vobiscum, The Lord be with you. And having read in the Book a Verse or Sentence of

" the Scripture, which is called the Offertory, and
 " every Day different, he uncovers the Chalice,
 " taking in his Hand the Patten, or little Plate, of
 " up the Bread to God: Then going to the Corner
 " the Altar, he takes the Wine, and pours it into
 " Chalice, and mingles it with a small Quantity
 " Water, in Remembrance of the Blood and Water
 " issued out of our Saviour's Side; after which
 " returns to the Middle of the Altar, and offers up
 " Chalice. Then bowing down, he begs that
 " Sacrifice, which he desires to offer with a contrite
 " and humble Heart, may find Acceptance with
 " and blessing the Bread and Wine with the Sign of
 " the Cross, he invokes the Author of all Sanctifications,
 " sanctify this Offering. During the Offertory
 " may pray thus:

A Prayer at the Offertory.

ACCCEPT, O eternal Father, this Offering, which is here made to thee by thy Minister, in the Name of us all here present, and of thy whole Church. 'Tis as yet but Bread and Wine, but by a Miracle of thy Power and Grace, will shortly become the Body and Blood of thy beloved Son. He is our High Priest, and he is our Victim. With him I through him we desire to approach to thee this Day, and by his Hands to offer thee this Sacrifice, for thy own Honour, Praise and Glory. Give us Thanksgiving for all thy Benefits, in Satisfaction for all our Sins, and for obtaining Conversion for all Unbelievers, and Mercy, Grace and Salvation for all thy Faithful. And with this Offering of thy only begotten Son we offer

es to thee, begging, that by the Virtue of
Sacrifice, we may be happily united to thee,
that nothing in Life or Death may ever sepa-
te us any more from thee. Through Jesus
Christ our Lord. *Amen.*

*At the End of the Offertory, the Priest goes to the
Corner of the Altar, and washes the Tips of his
Fingers, to denote the Cleanness and Purity of Soul
with which we ought to approach to these divine
Mysteries, saying, Lavabo, &c. I will wash my Hands
among the Innocent, and I will encompass thy Al-
tar, O Lord, &c. as in the latter Part of the 25th
Psalm. Then returning to the Middle of the Altar,
and there bowing down, he begs of the Blessed Tri-
nity to receive this Oblation in Memory of the Pas-
sion, Resurrection and Ascension of our Lord Jesus
Christ, and for an honourable Commemoration of the
Blessed Virgin, and of all the Saints, that they may
intercede for us in Heaven, whose Memory we ce-
lebrate upon Earth. You may thus join with him:—*

*Prayer at the Lavabo, or Washing of the
Fingers.*

WHAT Cleanness and Purity of Heart
ought we to bring with us to this great Sa-
crifice! But, alas! I am a poor unclean Sin-
ner. O wash me, dear Lord, from all the Stains
of Sin in the Blood of the Lamb, that I may
be worthy to be present at these heavenly Mys-
teries.

*A Prayer when the Priest stands bowing down
at the Middle of the Altar.*

O MOST holy and adorable Trinity, vouchsafe to receive this our Sacrifice in Remembrance of our Saviour's Passion, Redemption, and glorious Ascension: And grant that we may die with him to our Sins, rise with him to a new Life, and ascend with him to thee. Remember those Saints, whose Memory we celebrate on Earth, remember us before thy Throne in Heaven, and obtain Mercy for us, through the same Jesus Christ our Lord. *Amen.*

" Then the Priest kissing the Altar turns to the People, and says, Orate Fratres, &c. that is, Brethren, pray, that my Sacrifice and yours may be acceptable to God the Father Almighty. You do well to pray as he desires, and say with the Clerk: "

MA Y the Lord receive this Sacrifice in thy Hands, to the Praise and Glory of his own Name, for our Benefit, and that of his holy Church.

" Then the Priest says in a low Voice the Prayers called Secreta, which correspond to the Collects of the Day, and are different every Day. During which, you may pray as follows: "

A Prayer at the Secreta.

MERCIFULLY hear our Prayers, O Lord, and graciously accept this Oblation which thy Servants make to thee; and as we offer to the Honour of thy Name, so may it be to thee a Means of obtaining thy Grace, and everlasting hereafter, thro' Jesus Christ. Amen.

On the Festival of a Saint.

ANCTIFY, O Lord, we beseech thee, these Gifts, which we offer thee in this Solemnity thy holy Servant N. and so strengthen us by Grace, that both in Prosperity and Adversity, our Ways may be ever directed to thy Honour, through our Lord Jesus Christ. Amen.

The Priest concludes the Secreta, by saying aloud, Per omnia sæcula sæculorum, that is, World without End. Answer, Amen. Priest, Dominus Vobiscum, The Lord with you. Answer, Et cum spiritu tuo, And with thy Spirit. Priest. Sursum corda. Lift up your Hearts. Answer. Habemus ad Dominum, We have them lifted up to the Lord. Priest. Gratias agamus Domino Deo nostro. Let us give Thanks to the Lord our God. Answer, Dignum & iustum est. It is meet and just. Then the Priest recites the Preface (so called, because it serves as an Introduction to the Canon of the Mass) in which you may join with him as follows:—

The P R E F A C E.

IT is truly meet and just, right and whole-
some, that we always, and in all Places
should give Thanks to thee, O holy Lord, A
mighty Father, Everlasting God, thro' Chr
our Lord. Thro' whom the Angels give Pra
to thee, the Dominations adore, the Powe
tremble, the Heavens and the Virtues of t
Heavens, and the blessed Seraphims with com
mon Jubilee join in glorifying thy Majest
With whom we beseech thee that thou would
order our Voices also to be admitted, saying wi
a most humble Confession:

Holy, Holy, Holy, Lord God of Sabaoth
The Heavens and Earth are full of thy Glor
Hosannab in the Highest. Blessed is he th
cometh in the Name of the Lord. *Hosanna*
in the Highest.

- “ After the Preface follows the Canon of the Mass
“ or the most sacred and solemn Part of this Divine
“ Service, which is read with a low Voice, as usual
“ to express the Silence of Christ in his Passion, and
“ biding at that Time his Glory and his Divinity,
“ to signify the vast Importance of that common Can
“ of all Mankind, which the Priest is then represent
“ ing, as it were in Secret, to the Ear of God; and
“ the Reverence and Awe with which both Priest and
“ People ought to assist at these tremendous Mysteries
“ The Canon begins by the Invoking the Father
“ Mercies, through Jesus Christ his Son, to accept the
“ Sacrifice for the Holy Catholic Church, for the Pope
“ for the Bishop, for the King, and for all the Professors*

ers of the Orthodox and Apostolic Faith throughout the whole World. Then follows the Memento, or Commemoration of the Living, for whom in particular the Priest intends to offer up that Mass, or who have been particularly recommended to his Prayers, &c. To which is subjoin'd a Remembrance of all here present, followed by a solemn Commemoration of the Blessed Virgin, of the Apostles, Martyrs, and all the Saints; to honour their Memory, by naming them in the sacred Mysteries, to communicate with them, and to beg of God the Help of their Intercession, thro' Jesus Christ our Lord. During this Part of the Canon you may pray thus :"

A Prayer at the Beginning of the Canon.

O ETERNAL and most merciful Father, behold we come to offer thee our Homage this Day; we desire to adore, praise, and glorify thee; and to give thee Thanks for thy great Mercy, joining our Hearts and Voices with all thy Blessed in Heaven, and with thy whole Church upon Earth. But acknowledging our great Unworthiness and innumerable Sins, for which we are heartily sorry, and humbly beg thy Pardon, we dare not venture to approach thee otherwise than in Company of thy Son, our Advocate and Mediator Jesus Christ, whom thou hast given us to be both our High Priest and Sacrifice. With him therefore, and thro' him, we venture to offer thee this Sacrifice: To his most sacred Intentions we desire to unite ours; and with this Offering which he makes of himself, we desire to make an Offering of our

our whole Being to thee. With him and through him we beseech thee to exalt thy Holy Catholic Church throughout the whole World; maintain her in Peace, Unity, Holiness and Truth; to have Mercy on thy Servants N. our chief Bishop, N. our Prelate, N. our King, and all that truly fear thee; on our Parents, Children, Friends and Benefactors, &c. on all those who we have any Ways scandalized, injured or offended, or for whom we are any other Way bound to pray; on all that are in their Agony, or under violent Temptations, or other Necessities, corporal or spiritual; on all our Enemies; and, in a Word, on all poor Sinners; that we may all be converted to thee, and find Mercy, through Jesus Christ thy Son: Through whom we hope one Day to be admitted into the Company of all thy Saints and Elect, whose Memory we here celebrate, whose Prayers we desire, and with whom we communicate in these holy Mysteries.

“ Then the Priest spreads his Hands, according to the ancient Ceremony of Sacrifices, over the Bread and Wine, which are to be consecrated into the Body and Blood of Christ, and begs that God would accept of this Oblation, which he makes in the Name of the whole Church; and that he would grant us Peace in this Life, and eternal Salvation in the next. After which he solemnly blesses the Bread and Wine with the Sign of the Cross, and invokes the Almighty, that they may be made to us the Body and Blood of his beloved Son our Lord Jesus Christ. And so he prays

ceeds to the Consecration, first of the Bread into the Body of our Lord, and then of the Wine into his Blood; which Consecration is made by Christ's own Words, pronounced in his Name and Person by the Priest, and is the most essential Part of this Sacrifice, because thereby the Body and Blood of Christ are really exhibited and presented to God, and Christ is Mystically immolated. Immediately after the Consecration follows the Elevation, first of the Host, then of the Chalice, in Remembrance of Christ's Elevation upon the Cross. At the Elevation of the Chalice, the Priest recites those Words of Christ: As often as you do these Things, you shall do them in Remembrance of me. Then he goes on, making a solemn Commemoration of the Passion, Resurrection, and Ascension of Christ, and begging of God to accept this Sacrifice, as he was pleased to accept the Oblations of Abel, Abraham, and Melchisedech; and to command, that it may by his holy Angel be presented upon the Altar above in Presence of his Divine Majesty, for the Benefit of all those that shall partake of these Mysteries here below. In the mean Time you may pray thus:

Prayer when the Priest spreads his Hands over the Oblation.

WE present to thee, O Lord, this Bread and Wine, which being composed of many, reduced into one, are Symbols of Concord and Unity, that by thy all-powerful Blessing they may be made for us the precious Body and Blood of thy beloved Son; and that thro' him, and thro' his Death and Passion, applied to our Souls by these sacred Mysteries, we may obtain Mercy, Grace and Peace in this Life, and eternal Happiness in the next.

At the Consecration.

MAKE an Act of Faith of the real Presence of your Saviour's Body and Blood, Soul and Divinity, under the sacramental Veils. Offer your whole self to him, and thro' him to his Father; beg that your Heart and Soul may be happily changed into him.

At the Elevation.

CONTEMPLATE with the Eyes of your Soul your Saviour elevated upon the Cross for you; bow down all the Powers of your Soul to adore him, and beg that he would draw all Hearts to himself.

A Prayer after the Elevation.

LOOK down now, O Lord, we beseech thee, upon this sacred Victim, which was once offered to thee upon the Cross, and is now daily offered to thee. Remember that thy only begotten Son, for us poor Sinners, was conceived and born into this World; that for us he suffered a bitter Agony and Sweat of Blood; for us he was betray'd into the Hands of Sinners; buffeted, spit upon, and many Ways abused; for us he was scourg'd at a Pillar, crowned with Thorns, and nailed to a Cross; for us he died; and for us he triumphed over Death by his Resurrection, and he opened Heaven for us by his Ascension. We desire gratefully to commemorate all these Mysteries this Day, in the Oblation.

on of this pure and holy Sacrifice. O look
 not on our Sins, but on the infinite Ransom
 paid for them. And whilst we offer it here be-
 low upon our Altars, do thou receive it upon thy
 Altar above, from the Hands of the Angel of
 the great Council, the eternal Priest; and from
 thence send down thy Blessing upon us all that
 here below assist at these divine Mysteries, thro'
 the same Jesus Christ our Lord. *Amen.*

*" Then the Priest proceeds to the Memento, or Com-
 memoration of the Dead, saying, Remember also,
 O Lord, thy Servants N. and N. who are gone be-
 fore us with the Sign of Faith, and repose in the
 Sleep of Peace; praying for all the Faithful depart-
 ed in general, and in particular for those for whom
 he desires to offer this Sacrifice. Do you the same;
 and during this Memento, recommend in particular
 to God's Mercy, thro' Jesus Christ's Death and Pas-
 sion, the Souls of all your Relations, Friends, &c.
 such as are lately dead, or have been particularly
 recommended to your Prayers; all such as you have
 any ways injured, or been an Occasion of their Sins;
 such as are in the greatest Want of Prayers, or have
 none to pray for them: In fine, all such as God
 would have you particularly to pray for; and con-
 clude with the Priest: To these, O Lord, and to all
 that rest in Christ, grant we beseech thee, a Place
 of Refreshment, Light and Peace, thro' the same
 Christ our Lord. *Amen.**

*" After this Memento, or Commemoration of the
 Dead, the Priest raising his Voice a little, and strik-
 ing his Breast, says, Nobis quoque peccatoribus, &c.
 And to us Sinners, &c. humbly craving Mercy and
 Pardon for his Sins, and to be admitted to some Part
 and Society with the Apostles and Martyrs thro' Je-*

" *Jesus Christ. Then kneeling down, and taking the sa-*
 " *cred Host in his Hands, he makes the Sign of the*
 " *Cross with it over the Chalice, saying: Thro' him,*
 " *and with him, and in him, is to thee, O God the*
 " *Father, in the Unity of the Holy Ghost, all Ho-*
 " *nour and Glory; which last Words he pronounces*
 " *elevating a little the Host and Chalice from the Altar*
 " *and then kneels down, saying with a loud Voice*
 " *Per omnia sæcula sæculorum, For ever and ever*
 " *Answer, Amen. After which he recites aloud the*
 " *Pater Noster, or Lord's Prayer, the Clerk answer-*
 " *ing at the End: Sed libera nos a malo, But deliver*
 " *us from Evil. In the mean Time you may pray*
 " *thus:*"

A Prayer at the Nobis quoque Peccatoribus.

WE humbly implore thy Mercy, O Lord
 for ourselves also; we beg Pardon for all
 our Sins; we desire to detest them, and to re-
 nounce them for ever: All our Hope is in the
 Multitude of thy tender Mercies, from which
 we confidently expect Forgiveness, thro' Jesus
 Christ, and to be one Day, thro' him, admitted
 into the Company of the blessed Apostles and
 Martyrs in thy heavenly Paradise. In the mean
 Time we desire to offer thee daily, thro' him
 all Honour and Glory.

" *At the Pater Noster join with the Priest in the*
 " *sacred Prayer; and at the Conclusion of it, beg with*
 " *him to be delivered from all Evils past, present, and*
 " *to come; and by the Intercession of the B. Virgin, and*
 " *of all the Saints, to be secured from Sin, and all*
 " *Disturbances, through Jesus Christ our Lord.*

" *After*

After this, the Priest breaks the Host over the Chalice, in Remembrance of Christ's Body being broken for us upon the Cross; and he puts a small Particle of the Host into the Chalice, praying that the Peace of the Lord may be always with us. Then kneeling down, and rising up again, he says, Agnus Dei, &c. Lamb of God, who takest away the Sins of the World, have Mercy on us. He repeats this thrice; but at the third Time, instead of have Mercy on us, he says, Grant us Peace. After the Agnus Dei, the Priest says three short Prayers, by way of Preparation for receiving the B. Sacrament; then kneeling down, and rising again, he takes up the Host, and striking his Breast, he says thrice: Domine, non sum dignus, &c. Lord I am not worthy that thou shouldst enter under my Roof; speak only the Word, and my Soul shall be healed. After which he makes the Sign of the Cross upon himself with the Host, saying: The Body of our Lord Jesus Christ preserve my Soul to Life everlasting. Amen. And so receives it. Then after a short Pause in mental Prayer, he proceeds to the receiving of the Chalice, using the like Words: The Blood of our Lord Jesus Christ preserve my Soul to Life everlasting. Amen. Then follows the Communion of the People, if any are to receive.

"The Devotion most proper for the People, from the Pater Noster till after the Priest's Communion, is to make, during that Time, a spiritual Communion; 1st, By a lively Faith of the real Presence, in the B. Sacrament of the Lamb of God slain for our Sins, and of the Adundance of Graces which he brings with him to such as receive him worthily. 2dly, By an ardent Desire of partaking of this Life giving Food. 3dly, By humbly acknowledging and heartily bewailing their Unworthiness and Sins, which hinder them from daring to approach to this heavenly Table. 4thly, By inflamed Affections of
"Love,

" Love, aspiring after Jesus Christ, and an eternal
 " Union with him, inviting him to come at least spiri-
 " tually into their Souls, and to take full Possession
 " all the Powers of their Souls, and to give them a large
 " Share in those Graces which he usually bestows
 " the worthy Communicant, &c. This is a Devotion
 " which may be made with great Profit, not only
 " often as a Person hears Mass, but any other Hour
 " in the Day; and the oftener the better. You may,
 " you please, make use of this Form: "

A spiritual Communion.

O MY sweet Saviour Jesus Christ, thou art
 my Sovereign Good, the Fountain of all
 Goodness, my God and my All. I most firmly
 believe, that for us Sinners, and for our Salvation
 thou wert pleased to come down from Heaven
 to take upon thee, by the Mystery of thy In-
 carnation, our human Nature, and to become
 one of us, that so thou mightest be our High
 Priest and our Victim: I most firmly believe
 that thou offered'st thyself upon the Cross a
 Sacrifice for us all, after having suffered many
 cruel Torments for us; and that by thy glorious
 Resurrection, and admirable Ascension, thou
 hast opened the Gates of Heaven for us. I most
 firmly believe, that in these sacred Mysteries
 thou art truly and really present, and that thy
 sacred Body and Blood are here offered up in
 Sacrifice, and verily and indeed received by the
 Faithful, in Remembrance of thy Death. O
 how happy are those Souls who worthily receive
 thee

ee in this Divine Sacrament! O what Graces,
that Sanctity do they receive from this Foun-
n of all Holiness! O that I were so happy as
be worthy to approach this Day to thy hea-
nly Banquet, and to feed on the Food of Life,
e Bread of Angels! But alas! I am the most
retched of all Sinners, who from my first
coming to the use of Reason, till this Hour,
ave innumerable Ways offended thee, my God.
My Soul is overspread with an universal Leprosy,
covered on all Sides with Ulcers, and unclean
and filthy beyond Measure, and therefore infi-
nitely unworthy to approach to the Lord of all
Purity and Sanctity. In this lamentable State
that I am, I dare not so much as look up towards
thy Altar, much less approach it; but with
Eyes and Heart cast down, and with a deep Sense
of my manifold Treasons, and great Unwor-
thiness, I humbly beg Pardon of thee for all my
Sins, and implore thy Mercy. O Fountain of
Mercy have Compassion on me, and suffer me
at least to sigh after thee; and tho' I am un-
worthy of thy Embraces, permit me, like the
penitent *Magdalen*, to present myself at least
before thy Feet, and wash them in Spirit with
my Tears! O may thy sacred Blood, which
thou hast shed for all Sinners, cleanse my poor
Soul this Day from all its Filth! O come to me,
dear Lord, in Spirit, and take Possession of all
the Powers of my Soul! Recollect my Memo-
ry to thee, enlighten my Understanding, and
in flame

in flame my Will with thy Love. O let me be thine, and thou mine, from henceforth and for ever; and grant that nothing in Life or Death may ever separate me from thee any more! In this one Prayer, hear me, O Lord; and in all Things else do with me what thou wilt.

*“ After the Communion, the Priest takes the Lotion
 “ or Ablutions, of Wine and Water into the Chalice, in
 “ order to consummate whatever may remain of the
 “ consecrated Species. Then covering the Chalice, he
 “ goes to the Book, and reads a Versicle of holy Scrip-
 “ ture, called the Communion; after which he turns
 “ about to the People with the usual Salutation, Do-
 “ minus Vobiscum, and returning to the Book, reads
 “ the Collects or Prayers called The Post Communion.
 “ After which he again greets the People with Domi-
 “ nus Vobiscum; and gives them Leave to depart
 “ with Ite missa est; the Clerk answering Deo Gratias
 “ as, Thanks be God. Then the Priest, bowing down
 “ before the Altar, makes a short Prayer to the Blessed
 “ Trinity: And then turning about to the People, gives
 “ his Blessing to them all, in the Name of the Blessed
 “ Trinity: And so concludes the Mass by reading the
 “ Beginning of the Gospel according to St. John, which
 “ the People hear standing, till these Words, Et Ver-
 “ bum caro factum est, And the Word was made
 “ Flesh; when both Priest and People kneel down, in
 “ Reverence to the Mystery of Christ's Incarnation.
 “ At the End, the Clerk answers Deo Gratias, Thanks
 “ be to God. And so the Priest returns from the
 “ Altar to the Sacristy, and unveils himself, reciting
 “ in the mean Time the Benedicite, or the Canticle of
 “ the three Children, inviting all Creatures in Heaven
 “ and Earth to praise and bless the Lord. After the
 “ Communion of the Priest, you may pray as follows:”*

A Prayer

A Prayer after the Communion.

RETURN thee now my most hearty Thanks, O my God, through Jesus Christ thy Son, that thou hast been pleased to deliver me up to Death for us, and to give us his Body and Blood, both as a Sacrament and a Sacrifice in these holy Mysteries, at which thou hast permitted me, a most unworthy Sinner, to assist this Day. May all Heaven and Earth bless and praise thee for ever, for all thy Mercies. O pardon me, dear Lord, all my Distractions, and the many Neglects, which I have been guilty of this Day in thy Sight; and let me not depart without thy Benediction. Behold, I desire from this Moment to give up myself, and all that belongs to me, into thy Hands, and beg that all my Undertakings, all my Thoughts, Words and Actions, may henceforward tend to thy Glory, through the same Jesus Christ, our Lord. *Amen.*

The Beginning of the Gospel of St. John.

IN the Beginning was the Word, and the Word was with God, and the Word was God. The same was in the Beginning with God. All Things were made by him, and without him was made nothing that was made. In him was Life, and the Life was the Light of Men, and the Light shineth in Darkness, and the Darkness did not comprehend it. There

was

was a Man sent from God, whose Name was *John*. This Man came for a Witness to give Testimony of the Light, that all Men might believe through him. He was not the Light, but was to give Testimony of the Light. That was the true Light, which enlightens every Man that cometh into the World. He was in the World, and the World was made by him, and the World knew him not. He came unto his own, and his own received him not. But as many as received him, he gave them Power to be made the Sons of God; to them that believe in his Name, who are born not of Blood, nor of the Will of the Flesh, nor of the Will of Man, but of God. And *the Word was made Flesh*, and dwelt amongst us. And we saw his Glory, the Glory as of the only begotten of the Father, full of Grace and Truth.

Note, With Regard to the Vestments, in which the Priest says Mass; that as the Mass represents the Passion of Christ, and the Priest there officiates in his Person, so these Vestments in which he officiates, represent those with which Christ was ignominiously cloathed at the Time of his Passion. Thus the *Amice* represents the Rag or Clout with which the *Jews* muffled our Saviour's Face, when at every Blow they bid him prophesy who it was that struck him, St. *Luke* xxii. 64. The *Alb* represents the white Garment with which he was vested

by

y *Herod*: The *Girdle*, *Maniple*, and *Stole* represent the Cords and Bands with which he was bound in the different Stages of his Passion. The *Chasuble*, or outward Vestment, represents the Purple Garment with which he was clothed as a mock King; upon the Back of which there is a Cross, to represent that which Christ bore on his sacred Shoulders. Lastly, the Priest's *Tonsure* or Crown is to represent the Crown of Thorns which our Saviour wore.

Moreover, as in the Old Law the Priests, that were wont to officiate in sacred Functions, had by the Appointment of God, *Vestments* assigned for that Purpose, as well for the greater Decency and Solemnity of the Divine Worship, as to signify and represent the Virtues which God required of his Ministers; so it was proper that in the Church of the *New Testament*, Christ's Ministers should in their sacred Functions be distinguished in like Manner from the Laity by their sacred Vestments; which might also represent the Virtues which God requires in them. Thus the *Amice*, which is first put upon the Head, represents divine *Hope*, which the Apostle calls the *Helmet of Salvation*; the *Alb*, Innocence of Life; the *Girdle* (with which the Loins are begirt) *Purity* and *Chastity*; the *Maniple* (which is put on the Left-arm) *Patient-suffering* of the Labours of this mortal Life; the *Stole*, the sweet Yoke of Christ, to be borne in this Life, in order to a happy

happy Immortality ; in fine, the *Chasuble*, which is uppermost, and covers all the rest, represents the Virtue of Charity.

In these Vestments the Church makes use of five Colours, *viz.* the *White* on the Feasts of our Lord, of the B. Virgin, of the Angels, and of the Saints that were not Martyrs ; the *Red* on the Feasts of Pentecost, of the Invention and Exaltation of the Cross, and of the Apostles and Martyrs ; the *Violet*, which is the penitential Colour, in the penitential Times of *Advent* and *Lent*, and upon *Vigils* and *Ember-days* ; the *Green* on most of the other *Sundays* and *Ferias* throughout the Year ; and the *Black* on *Good-Friday*, and in the Masses for the Dead.

We make a Reverence to the Altar upon which Mass is said, because 'tis the Seat of these Divine Mysteries, and a Figure of Christ, who is not only our *Priest* and *Sacrifice*, but our *Altar* too, inasmuch as we offer our Prayers and Sacrifices through him. Upon the *Altar* we always have a *Crucifix*, that as the Mass is said in Remembrance of Christ's Passion and Death, both Priest and People may have before their Eyes, during this Sacrifice, the Image that puts them in Mind of his Passion and Death. And there are always lighted Candles upon the Altar during Mass ; as well to honour the Victory and Triumph of our great King (which is there celebrated) by these Lights which are

Tokens

Tokens of our Joy and his Glory, as to denote the Light of Faith, with which we are to approach him.

A Method of hearing Mass spiritually for the Absent.

IT often happens that Christians, through Distance of Place, Indisposition, or other unavoidable Impediments, are hindered from being able to be present at the great Sacrifice of the Mass: In which Cases it is proper they should endeavour to assist thereat, at least in Spirit, which may be done with great Fruit to their Souls in this Manner:

Let them make Choice of a proper Time in the Morning, and either by themselves (or if they have a Family, summoning them together) let them go into their Oratory, and there present themselves in Spirit before the Altar of God: After having bewailed their Misfortune in being kept at a Distance from these Heavenly Mysteries, let them join themselves in Heart and Affection with all that are offering this Sacrifice to God at that Time; representing more particularly to themselves that Mass which is then offering in the Place where they commonly hear Mass; and applying themselves to the same Devotions they commonly use in Time of hearing Mass.

Thus, for Example: At the *Confiteor*, let them confess their Sins with a hearty Repentance;

tance; at the *Kyrie Eleison*, let them cry out to God for Mercy? At the *Gloria in Excelsis*, let them give Adoration and Glory to God; at the *Collects*, let them recommend to him their own and the Church's Necessities; at the *Epistle* and *Gospel*, let them beg God's Grace that they may conform their Lives to his holy Word; and so conformably let them accommodate their Devotion to all the other Parts of the Mass; remembering always the *four Intentions* of the Sacrifice; the *Passion of Christ*, and a *Spiritual Communion*: Uniting themselves in every Part of this Sacrifice with Jesus Christ, and offering themselves to God with him and through him.

*Other DEVOTIONS proper for SUNDAYS
and HOLIDAYS.*

The Hymn Te Deum.

WE praise thee, O God; we confess thee
Lord.

Thee, the Father everlasting, all the Earth
doth Worship.

To thee the Angels, to thee the Heavens and
all the Powers.

To thee the Cherubims and Seraphims cry
out without ceasing:

Holy, Holy, Holy, Lord God of Sabaoth:

Full



d by Ignatius Kelly in S^t Mary's Lane



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Full are the Heavens and the Earth of the Majesty of thy Glory.

Thee the glorious Choir of the Apostles,
Thee the laudable Number of the Prophets,
Thee the white robed Army of Martyrs
doth praise.

Thee the holy Church throughout the World doth confess.

The Father of incomprehensible Majesty,
The venerable, true and only Son,
And the Holy Ghost the Paraclete.

Thou art the King of Glory, O Christ.

Thou art the everlasting Son of the Father.

Thou being to take upon thee to deliver Man,
didst not abhor the Virgin's Womb.

Thou having overcome the Sting of Death,
hast opened to Believers the Kingdom of Heaven.

Thou sittest at the Right-hand of God in the Glory of the Father.

Thee we believe to be the Judge to come.

We therefore pray thee, help thy Servants,
whom thou hast redeemed with thy precious Blood.

Make them to be numbered with thy Saints in eternal Glory.

O Lord, save thy People, and bless thy Inheritance.

And govern them and exalt them for ever.

Every Day we magnify thee,

And we praise thy Name for ever and ever.

Vouchsafe

Vouchsafe, O Lord, to keep us this Day without Sin.

Have Mercy on us, O Lord, have Mercy on us.

Let thy Mercy, O Lord be upon us, as we have hoped in thee.

In thee, O Lord, have I hoped: Let me not be confounded for ever.

The Benedicite, or Canticle of the three Children, Daniel iii.

ALL you Works of the Lord, bless ye the Lord, praise him, and magnify him for ever.

You Angels of the Lord, bless the Lord; bless the Lord you Heavens.

All you Waters that are above the Heavens, bless the Lord; all you Powers of the Lord, bless the Lord.

Sun and Moon, bless the Lord; you Stars of Heaven, bless the Lord.

Let every Shower and Dew bless the Lord; and all the Spirits of God bless the Lord.

You Fire and Heat, bless the Lord; you Winter and Summer, bless the Lord.

Dews and hoary Frosts, bless ye the Lord; Frost and Cold, bless the Lord.

Bless the Lord you Ice and Snow; you Nights and Days, bless the Lord.

Light

Light and Darknes, bless ye the Lord; you
lightnings and Clouds, bless the Lord.

May the Earth bless the Lord, and praise
him and magnify him for ever.

You Mountains and Hills, bless the Lord;
and all you Things that spring forth upon the
earth, bless the Lord.

Bless the Lord you Fountains; you Seas
and Rivers, bless the Lord.

You Whales and all Things that move in
the Waters, bless the Lord; all you Fowls of
the Air, bless the Lord.

All you Beasts and Cattle, bless the Lord;
you Sons of Men, bless the Lord.

Let *Israel* bless the Lord; and praise him
and magnify him for ever.

You Priests of the Lord, bless the Lord;
you Servants of the Lord, bless the Lord.

Bless the Lord you Spirits and Souls of the
just; you holy and humble of Heart, bless ye
the Lord.

O *Ananias, Azarias and Misael*, bless ye
the Lord, praise him and magnify him for
ever.

Let us bless the Father and the Son with
the Holy Ghost; let us praise him and mag-
nify him for ever.

Blessed art thou, O Lord, in the Firmament
of Heaven; and worthy of Praise, and glo-
rious, and magnified for ever.

*Psalms of Adoration, Praise and Thanksgiving**Psalms xciv.*

COME let us praise the Lord with Joy; let us joyfully sing to God our Saviour.

Let us come before his Presence with Thanksgiving, and let us make Jubilation to him with Psalms.

For the Lord is a great God, and a great King above all Gods, *For the Lord will not reject his People.*

For in his Hands are all the Ends of the Earth, and he beholds the Height of the Mountains.

For the Sea is his, and he made it; and his Hands have formed the dry Land.

Come let us adore and fall down before God; let us weep before the Lord that made us.

For he is the Lord our God; and we are his People, and the Sheep of his Pasture.

This Day, if you shall hear his Voice, harden not your Hearts.

As in the Provocation, according to the Day of Temptation in the Wilderness, where your Fathers tempted me; they proved me, and saw my Works.

Forty years long was I offended with this Generation; and I said, These Men always do so in their Hearts.

And they have not known my Ways;

Whom I swore in my Wrath, that they should
not enter into my Rest.

Glory be to the Father, and to the Son, and
to the Holy Ghost. As it was in the Begin-
ning is now, and ever shall be, World without
End. *Amen.*

Psalms xcix.

LET all the Earth sing joyfully to God;
Serve ye the Lord with Gladness.

Come in before his Presence with exceeding
great Joy.

Know ye that the Lord he is God: 'Tis he
that has made us, and not we ourselves.

We are his People and the Sheep of his Pas-
ture. Go ye into his Gates with Praise, into his
Courts with Hymns, and give Glory to him.

Praise ye his Name, for the Lord is sweet;
his Mercy endureth for ever, and his Truth to
all Generations. *Glory, &c.*

Psalms cii.

O MY Soul, bless the Lord; and let all
that is within me praise his holy Name.

Bless the Lord, O my Soul, and never for-
get all that he has done for thee.

Who mercifully pardoneth all thy Iniquities;
Who healeth all thy Diseases.

Who redeemeth thy Life from Destruction;
Who crowneth thee with Mercy and Compassion.

100 *Devotions for Sundays and Holidays.*

Who filleth thy Desire with good Things
Thy Youth shall be renewed as the Eagle's.

The Lord doth Mercies; and Judgment for
all that suffer Wrong.

He has made his Ways known to *Moses*
and his Will to the Children of Israel.

The Lord is compassionate and merciful
long-suffering, and plenteous in Mercy.

He will not be angry with us always; nor
will he threaten us for ever.

He has not dealt with us according to our
Sins; nor rewarded us according to our In-
iquities.

For according to the Height of the Heaven
above the Earth, he has exalted his Mercy
upon them that fear him.

As far as the East is distant from the West
he has removed our Iniquities at a Distance
from us.

As a Father has Compassion upon his Chil-
dren; so the Lord has had Compassion on them
that fear him.

For he knows what we are made of: He
remembers that we are Dust.

Man's Days are like the Grass: As the Flower
of the Field so shall he flourish.

For the Spirit shall pass away in him; and
he shall be no longer, and shall know his Place
no more.

But the Mercy of God is from Eternity, and
to Eternity upon such as fear him.

Devotions for Sundays and Holidays. 101

And his Justice is to Children's Children, in Favour of them that keep his Covenant.

And are mindful of his Commandments to observe them.

The Lord has prepared his Throne in Heaven: And his Kingdom shall rule over all.

Bless ye the Lord all his Angels: Ye mighty in Power that do his Word, for the hearing of the Voice of his Speeches,

Bless ye the Lord all his Powers; you his Ministers who do his Will.

Bless ye the Lord all his Works, in every Place of his Dominion. O my Soul, bless thou the Lord, *Glory, &c.*

Psalms cxvi.

PRAISE the Lord all ye Nations: Praise him all ye People.

Because his Mercy is confirmed upon us: And the Truth of the Lord remaineth for ever. *Glory, &c.*

Psalms cxxxvii.

I WILL praise thee, O Lord, with my whole Heart; because thou hast heard the Words of my Mouth.

I will sing Psalms to thee in the Presence of the Angels: I will adore at thy holy Temple, and I will give Praise to thy Name.

By reason of thy Mercy and thy Truth; be-

cause thou hast magnified above all Things thy holy Name.

In whatsoever Day I shall call upon thee hear me: Thou shalt multiply Strength in my Soul.

May all the Kings of the Earth give Glory to thee, O Lord; because they have heard all the Words of thy Mouth.

And let them sing in the Ways of the Lord: for great is the Glory of the Lord.

For the Lord is high, and beholdeth the Things that are low; and the Things that are high he knows from afar off.

If I shall walk in the midst of Tribulation, thou shalt enliven me; And thou hast stretched forth thy Hand against the Wrath of my Enemies; and thy Right-hand has saved me.

The Lord shall repay for me: O Lord, thy Mercy is for ever: Despise not the Works of thy Hands. Glory, &c.

Psalm cxlviii, Alleluia.

PRAISE ye the Lord from the Heavens: Praise ye him in the high Places.

Praise ye him all his Angels: Praise ye him all his Powers.

Praise ye him, O Sun and Moon: Praise ye him all you Stars and Light.

Praise ye him, O Heavens of Heavens: And let all the Waters that are above the Heavens praise the Name of the Lord. Because

Because he spoke the Word, and they were made: He commanded, and they were created. He established them for ever, and for Ages of Ages: He laid a Command, and it shall not pass away.

Praise the Lord from the Earth, ye Dragons, and all ye Deeps.

You Fire, Hail, Snow, Ice; stormy Winds which do his Word.

Mountains and all Hills; Fruit-Trees and all Cedars.

Beasts and all Catle; Serpents and winged owls.

You Kings of the Earth and all People; you Princes, and all you Judges of the Earth.

Young Men and Maidens, Old with the Young, let them praise the Name of the Lord; because his Name alone is exalted.

The Praise of him is above Heaven and Earth; and he hath exalted the Horn of his People.

A Hymn to all his Saints: To the Children of Israel, a People approaching unto him. Glory, &c.

Psalms cl.

PRAISE ye the Lord in his holy Places; praise him in the Firmament of his Power. Praise ye him for his mighty Acts; praise him according to the Multitude of his Greatness,

Praise

104 *Devotions for Sundays and Holidays.*

Praise ye him with Sound of Trumpet
praise ye him with Psaltery and Harp.

Praise ye him with Timbrel, and Choir
praise ye him with Strings and Organs.

Praise ye him on well-sounding Cymbals
praise ye him on Cymbals of Jubilation : Let
every Spirit praise the Lord. Glory, &c.

The Benedictus, or Canticle of Zacharia
St. Luke i.

BLESSED be the Lord God of *Israel*
because he hath visited, and wrought the
Redemption of his People ;

And hath raised up a Horn of Salvation
us, in the House of *David* his Servant ;

As he spoke by the Mouth of his holy Pro-
phets, who were from the Beginning ;

Salvation from our Enemies, and from the
Hand of all that hate us ;

To perform Mercy to our Fathers, and to
remember his holy Testament.

The Oath which he swore to *Abraham* our
Father, that he would grant to us ;

That being delivered from the Hand of our
Enemies, we may serve him, without Fear.

In Holiness and Justice before him all our
Days.

And thou, O Child, shalt be called the Pro-
phet of the most High ; for thou shalt go before
the Face of the Lord to prepare his Ways ;

To give Knowledge of Salvation to his People, unto the Remission of their Sins;

Through the Bowels of the Mercy of our God, in which the Orient from on High hath visited us.

To enlighten them that sit in Darkness, and in the Shade of Death; to direct our Feet into the Way of Peace. Glory, &c.

An UNIVERSAL PRAYER for all Things necessary to Salvation.

O MY God, I *believe* in thee, do thou strengthen my Faith. All my *Hopes* are in thee, do thou secure them. I *love* thee with my whole Heart, teach me to *love* thee daily more and more. I am *sorry* that I have offended thee, do thou increase my *Sorrow*.

I *adore* thee as my first Beginning. I *aspire* after thee as my last End. I give thee *Thanks* as my constant Benefactor. I *call* upon thee as my Sovereign Protector.

Vouchsafe, O my God, to conduct me by thy *Wisdom*, to restrain me by thy *Justice*, to comfort me by thy *Mercy*, and to defend me by thy *Power*.

To thee I desire to consecrate all my Thoughts, Words, Actions, and Sufferings; that henceforward I may *think* of thee, *speak* of thee, willingly refer all my *Actions* to thy greater

greater Glory; and *suffer* willingly whatever thou shalt appoint.

Lord, I desire that in all Things thy *Will* may be done, because it is thy *Will*, and in the Manner thou willest, and as long as thou willest.

I beg of thee to enlighten my *Understanding*, to inflame my *Will*, to purify my *Body*, and to sanctify my *Soul*.

Give me Strength, O my God, to expiate my *Offences*, to overcome my *Temptations*, to subdue my *Passions*, and to acquire the *Virtue* proper for my State.

Fill my Heart with a tender *Affection* for thy Goodness, a *Hatred* for my Faults, a *Love* for my Neighbour, and a *Contempt* of the World.

Let me always remember to be submissive to my *Superiors*, condescending to my *Inferiors*, faithful to my *Friends*, and charitable to my *Enemies*.

Assist me to overcome Sensuality by *Mortification*, Avarice, by *Alms-deeds*, Anger by *Meekness*, and Tepidity by *Devotion*.

O my God, make me *prudent* in my Undertakings, *courageous* in Dangers, *patient* in Afflictions, and *humble* in Prosperity.

Grant, that I may be ever *attentive* at my Prayers, *temperate* at my Meals, *diligent* in my Employment, and *constant* in my Resolutions.

Let my Conscience be ever *upright* and pure, my Exterior *modest*, my Conversation *edifying*, and my Comportment *regular*.

Assist me, that I may continually labour to overcome *Nature*, to correspond with thy *Grace*, to keep thy *Commandments*, and to work out my *Salvation*.

Discover to me, O my God, the Nothingness of *this World*, the Greatness of *Heaven*, the Shortness of *Time*, and the Length of *Eternity*.

Grant that I may prepare for *Death*, that I may fear thy *Judgments*, that I may escape *Hell*, and in the End obtain *Heaven*, thro' *Jesus Christ* our Lord. *Amen*.

PARAPHRASE upon the Lord's Prayer.

Our Father, who art in Heaven.

O ALMIGHTY Lord, and Maker of Heaven and Earth, infinite in Majesty, is it possible that thy Love and Goodness for us should be so great, as to suffer such poor Worms as we are to call thee *Father*? O make us ever dutiful Children to such a Parent! O my Soul, never remember this Dignity to which thou art raised, of being a Child of God; and see thou never degenerate, by making thyself a Slave to Sin and the Devil. O most holy Father who dwellest in Heaven, and heavens. My Souls, raise my Heart to thee; and teach me by thy interior Grace, to pray to thee this Day with due Attention, Devotion, Humility, and Faith.

Hallowed

Hallowed be thy Name.

THE first Thing I beg of thee, O heavenly Father is the greater Honour and Glory of thy Name. I rejoyce with all my Soul, that in thyself thou art infinitely happy and infinitely glorious, and that thou art eternally adored, praised and glorified, by all the Angels and Saints. But, alas! O Lord, how little art thou known in this miserable World, how little art thou loved here, how little art thou served! How is thy Name blasphemed all the Day, even by those that call themselves Christians! How many Millions of Souls, in all Parts of the World, though made to thy own Image and Likeness, and redeemed by thy precious Blood of thy only Son, live and die in Infidelity, Error and Vice, to the great Dishonour of thy holy Name. O when shall so great an Evil be remedied! O that I could do any Thing to remedy it! O that I could worthily promote the Honour and Glory of thy Name! O that I could make it known to all Nations! O that like the Blessed in Heaven we were all happily united in praising blessing and loving thee! But this must be the Work of thy Grace, O Lord: And this Grace I beg of thee this Day, that so both I and all the World may ever adore, praise and love thee; and not only in Words, but much more in our Lives, shew forth the Glory of thy Name.

Thy Kingdom come.

HEAVEN is the Seat of thy eternal Kingdom, O Lord; there thou livest and reignest for ever. But whilst we are here in this mortal Life, thy *Kingdom is within us*, as often as thou reignest within our Souls by thy Grace, and by thy Love. I earnestly beg both for myself and for all others a Share in thy eternal Kingdom, that we may there be Witnesses of thy Glory, and see, love, praise, and enjoy thee for ever. In the mean Time I beg, that the Kingdom of thy Grace and of thy Love may come into our Souls; that thou may'st ever reign in us without Controul; and make us all according to thy own Heart, that nothing in us may any more presume to rebel against thee, the true King of Hearts; but that we may be ever faithful Servants and Subjects of thy Love.

Thy Will be done on Earth, as it is in Heaven.

THE Blessed in Heaven have no other Will, O Lord, but thine: This Will of thine they ever adore; this they eternally embrace and love; this they readily and cheerfully obey. O that we poor banished Children of *Adam* here upon Earth, did in like Manner adore, embrace and love thy Will! O that we obeyed it in like Manner! Lord,

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'tis my sincere Desire and hearty Prayer, that from henceforward thy holy Will may be done by us in all Things. O grant, that from this Moment thy Will may be the Rule of all our Actions; and that in all our Deliberations, like the Convert St. Paul, we may ever cry out to thee, *Lord, what would'st thou have me to do?* O grant, that in all our Sufferings we may ever have a perfect Conformity to thy holy Will.

Give us this Day our daily Bread.

THE Bread of our Souls, which is to support us during this Day of our Mortality, and to feed and nourish us to Life everlasting, is no other, O Lord, than thy only Son, who has said, *I am the living Bread that came down from Heaven; he that eateth of this Bread shall live for ever: and the Bread that will give, is my Flesh, for the Life of the World.* This Bread of Life we earnestly beg of thee; this we desire often to receive sacramentally; this we desire daily to receive spiritually, for the nourishing of our Souls with thy heavenly Grace, from this Fountain of Grace. O come, dear Jesus, into our poor famish'd Souls, satisfy our Hunger here this Day with this heavenly Bread, till we come to the more happy Day of Eternity, where all Veils being withdrawn, we shall for ever feed upon thy Divinity. In the mean Time

to the necessities of this Life, grant us what thy Wisdom thou see'st best for us, and most conducing to thy Honour and our eternal Welfare.

And forgive us our Trespases, as we forgive them that trespass against us.

OUR Sins, O Lord, are innumerable; the Debt that we owe thee is infinite; and we are poor and miserable, unable of ourselves to discharge the least Part of this Debt, or to make Satisfaction for the least of these Sins. We prostrate in Spirit before thee, we humbly implore thy Mercy. We desire to offer thee the Sacrifice of a contrite and humble Heart. We offer thee the Death and Passion of thy only Son, which he has made over to us for the Discharge of our Debts. And as he has promis'd Forgiveness to those that forgive, we here from our Hearts forgive all that have offended us, and hope through him to find Forgiveness from thee.

And lead us not into Temptation.

ALAS! O Lord, Man's Life upon Earth is a continual Temptation. We are encompassed on all Sides with mortal Enemies: The World, the Flesh, and the Devil, are ever attacking us with united Forces. Our

only Hope in all these Dangers and Confusions is in thy Strength and Protection. O stand thou for us, and we care not who is against us. We believe that thou art faithful, and will not suffer us to be tempted above our Strength: O never suffer us to forsake thee; and we know thou wilt never forsake us. Let not the Devil circumvert us by his Frauds and Deceits; nor ever glory that he has prevailed over us: Arm us both against the Terrors and Flatteries of the World, and all the Dangers of our Passions and Concupiscences. And whatever Trials thou art pleased to send us, let thy supporting Grace ever carry us through them with Advantage to our Souls: That by thy Favour and Mercy we may be faithful unto Death, and so receive the Crown of Life.

But deliver us from Evil. Amen.

O SOVEREIGN Good, the Fountain of all our Good, deliver us from all our Evils, from our Sins, and the Punishments we deserve for them; from Wars, Plagues, Famines, and such like Scourges, which we have too much Reason to apprehend hanging over our Heads from thy Justice and our Impenitence: From Heresy and Schism, and all that Blindness of Soul which Self-conceit and Pride exposes us to. In fine, from a harden'd Heart, from final Impenitence, and everlasting Damnation; from

all these Evils, for thy own Goodness Sake, O Lord, deliver us thro' Jesus Christ thy Son our Lord. *Amen.*

The Symbol or Creed of St. Athanasius.

WHOSOEVER will be saved, before all Things it is necessary that he hold the Catholic Faith.

Which Faith, except every one do keep entire and unviolated, without Doubt he shall perish everlastingly.

Now the Catholic Faith is this : That we Worship one God in Trinity, and Trinity in Unity.

Neither confounding the Persons nor dividing the Substance.

For one is the Person of the Father, another of the Son, another of the Holy Ghost.

But the Godhead of the Father, and of the Son, and of the Holy Ghost, is all One, the Glory equal, the Majesty co-eternal.

Such as the Father is, such is the Son, and such is the Holy Ghost.

The Father is uncreated, the Son is uncreated, and the Holy Ghost uncreated.

The Father immense, the Son immense, and the Holy Ghost immense.

The Father eternal, the Son eternal, and the Holy Ghost eternal.

And yet they are not three Eternals, but one Eternal.

As also, they are not three Uncreated, nor three immenses; but one Uncreated, and one immense.

In like Manner the Father is Almighty, the Son Almighty, and the Holy Ghost Almighty.

And yet they are not three Almightyies, but one Almighty.

So the Father is God, the Son is God, and the Holy Ghost is God.

And yet they are not three Gods, but one God.

So likewise the Father is Lord, the Son is Lord, and the Holy Ghost is Lord.

And yet they are not three Lords, but one Lord.

For as we are compelled by the Christian Truth to acknowledge every Person by himself to be God and Lord:

So we are forbidden by the Catholic Religion to say there are three Gods or three Lords.

The Father is made of no one, neither created nor begotten.

The Son is from the Father alone, not made, nor created, but begotten.

The Holy Ghost is from the Father and the Son; not made, nor created, nor begotten, but proceeding.

So there is one Father, not three Fathers; one Son, not three Sons; one Holy Ghost, not three Holy Ghosts.

And in this Trinity there is nothing before or after, nothing greater or lesser; but the whole three Persons are co-eternal to one another, and co-equal.

So that in all Things, as has been already said above, the Unity is to be worshipped in Trinity, and Trinity in Unity.

He therefore that will be saved must thus think of the Trinity.

Furthermore it is necessary to everlasting Salvation, that he also believe rightly the Incarnation of our Lord Jesus Christ.

Now the right Faith is, that we believe and confess that our Lord Jesus Christ, the Son of God, is both God and Man.

He is God of the Substance of his Father, begotten before the World; and he is Man of the Substance of his Mother, born in the World;

Perfect God and perfect Man; of a rational Soul, and human Flesh subsisting.

Equal to the Father, according to his Godhead; and lesser than the Father, according to his Manhood.

Who, although he be both God and Man, yet he is not two, but one Christ.

One, not by the Conversion of the Godhead into Flesh; but by the taking of the Manhood unto God.

One altogether, not by Confusion of Substance, but Unity of Person.

For as the rational Soul and the Flesh is one Man, so God and Man is one Christ.

Who suffer'd for our Salvation, descended into Hell, rose again the third Day from the Dead.

He ascended into Heaven; he sitteth at the Right-hand of God the Father Almighty; from thence he shall come to judge the Living and the Dead.

At whose coming all Men shall rise again with their Bodies; And shall give an Account of their own Works.

And they that have done Good shall go into Life everlasting; and they that have done Evil, into everlasting Fire.

This is the Catholic Faith, which except a Man believe faithfully and stedfastly, he cannot be saved. Glory, &c.

*The VESPERS, or EVEN-SONG for SUNDAYS,
according to the ROMAN BREVIARY.*

Our Father, &c. Hail Mary, &c.

V. Incline unto my Aid O God. *R.* O Lord, make haste to help me. *V.* Glory be to the Father, &c. *R.* As it was in the Beginning, &c. Alleluia. *Anthem.* The Lord said, &c.

Psalms cix. Dixit Dominus.

THE Lord said to my Lord, Sit thou on my Right-hand.

Until

Until I make thy Enemies the Foot-stool of thy Feet.

The Lord will send forth the Sceptre of thy Power out of *Sion*: Be thou the Ruler in the Midst of thy Enemies.

With thee is the Principality in the Day of thy Strength, in the Brightness of holy Things; From the Womb, before the Day-Star, I begot thee.

The Lord has sworn, and it shall not repent him: Thou art a Priest for ever, according to the Order of *Melchisedech*.

The Lord at the Right-hand hath broken Kings in the Day of his Wrath.

He shall judge among Nations, he shall fill ruins; he shall crush the Heads in the Land of many.

He shall drink of the Torrent in the Way: Therefore he shall lift up his head. *Glory, &c.*

Antbem. The Lord said to my Lord, Sit thou on my Right-hand. *Anth.* Faithful.

Psalms cx. Confitebor tibi.

I WILL praise thee, O Lord, with my whole Heart: in the Council of the Just, and in the Congregation.

The Works of the Lord are great: sought out according to all his Wills.

His Work is worthy of Praise and Magnificence, and his Justice remaineth for ever and ever.

He hath made a Remembrance of his wonderful Works, a merciful and compassionate Lord: He hath given Food to them that fear him.

He will be mindful for ever of his Covenant; he will shew forth to his People the Power of his Works.

That he may give them the Inheritance of the Gentiles; the Works of his Hands are Truth and Judgment.

Faithful are all his Commandments, confirmed for ever and ever; made in Truth and Equity.

He has sent Redemption to his People; he has commanded his Covenant for ever.

Holy and terrible is his Name. The Fear of the Lord is the Beginning of Wisdom.

A good Understanding to all that do it: His Praise remaineth for ever and ever.

Glory, &c.

Anthem. Faithful are all his Commandments, confirmed for ever and ever. *Anthem.* In his Commandments.

Psalms cxi. Beatus vir.

BLESSED is the Man that feareth the Lord; he shall delight exceedingly in his Commandments.

His Seed shall be mighty upon Earth: The Generation of the Righteous shall be blessed.

Glory

Glory and Riches in his House: And his Justice abideth for ever and ever.

A Light is risen up in Darkness to the Righteous: he is merciful, and compassionate, and just.

That Man is acceptable that sheweth Mercy, and lendeth: he shall dispose his Words in Judgment, because he shall not be moved for ever.

The Just shall be in eternal Memory: he shall not fear from the Evil Hearing.

His Heart is ready to hope in the Lord, his Heart is strengthened: he shall not be moved till he overlook his Enemies.

He has distributed, he has given to the Poor: his Justice remaineth for ever and ever: his Horn shall be exalted in Glory.

The Sinner shall see and shall be angry: he shall gnash with his Teeth, and pine away: the Desire of Sinners shall perish. Glory, &c.

Anthem. In his Commandments he delights exceedingly. *Anthem.* Let the Name of the Lord.

Psalms cxii.

PRAISE ye the Lord, O Children: Praise ye the Name of the Lord.

Let the Name of the Lord be blessed, from henceforth now and for ever.

From the rising of the Sun to the going down of the same, the Name of the Lord is worthy of Praise.

The

The Lord is high above all Nations: And his Glory above the Heavens.

Who is as the Lord our God, who dwelleth on high, and beholdeth the low Things in Heaven and Earth?

Raising up the Needy from the Earth, and lifting up the Poor from the Dung.

To place him with Princes, with the Princes of his People.

Who maketh the barren Woman to dwell in a House, a joyful Mother of Children. Glory, &c.

Anthem. Let the Name of the Lord be blessed for ever. *Anthem.* We that live.

Psalms cxiii. In exitu Israel.

WHEN *Israel* came out of *Egypt*, the House of *Jacob* from amongst a barbarous People.

Judea was made his Sanctuary, *Israel* his Dominion.

The Sea saw, and fled away; *Jordan* was turned backward.

The Mountains skipped like Rams, and the Hills like the Lambs of the Flock.

What ailed thee, O thou Sea, that thou didst flee? And thou, O *Jordan*, that thou wast turned back?

Ye Mountains that ye skipped like Rams, and ye little Hills like the Lambs of the Flock?

The Earth was moved at the Presence of the Lord; at the Presence of the God of *Jacob*.

Who

Who turned the Rock into Pools of Waters,
and the stony Hills into Fountains of Waters.

Not to us, O Lord, not to us; but to thy
Name give Glory.

For thy Mercy and for thy Truth: Lest at
any Time the Gentiles say, where is their God?

But our God is in Heaven; he hath done all
Things whatsoever he would.

The Idols of the Gentiles are Silver and
Gold; the Works of the Hands of Men.

They have Mouths and speak not; they
have Eyes and see not.

They have Ears and hear not; they have
Noses and smell not.

They have Hands and feel not; they have
Feet and shall not walk; neither shall they cry
out through their Throats.

Let them that make them become like to
them, and all such as put their Trust in them.

The House of *Israel* hath hoped in the Lord:
he is their Helper and their Protector.

The House of *Aaron* hath hoped in the Lord:
he is their Helper and their Protector.

They that fear the Lord have Hope in the
Lord: he is their Helper and their Protector.

The Lord hath been mindful of us; and
hath blessed us.

He hath blessed the House of *Israel*; he hath
blessed the House of *Aaron*.

He hath blessed all that fear the Lord, both
little and great.

May the Lord add Blessings upon you ; upon you and upon your Children.

You are blessed of the Lord, who made Heaven and Earth.

The Heaven of Heaven to the Lord : But the Earth he had given to the Children of Men.

The Dead shall not praise thee, O Lord, nor all that go down to Hell.

But we that live do bless the Lord, from this Time, now and for ever. Glory, &c.

Anthem. We that live do bless the Lord.

The little Chapter, 2 Cor. i.

BLESSED be God, and the Father of our Lord Jesus Christ, the Father of Mercies, and the God of all Comfort, who comforteth us in all our Tribulations.

Answer. Thanks be to God.

The HYMN. *Lucis Creator Optime.*

O GREAT Creator of the Light,
Who from the darksome Womb of Night
Brought'st forth new Light at Nature's Birth
To shine upon the Face of th' Earth.

Who by the Morn and Ev'ning Ray
Hast measur'd Time, and call'd it Day;
Vouchsafe to hear our Pray'rs and Tears,
Whilst sable Night involves the Spheres.

Lest our frail Mind with Sin defil'd,
From Gift of Life should be exil'd,
Whilst on no heav'nly Thing she thinks,
But twines herself in Satan's Links.

O may she soar to Heav'n above,
The happy Seat of Lite and Love:
Mean Time all sinful Actions shun,
And purge the toul Ores she hath done.

This Pray'r most gracious Father, hear,
Thy equal Son incline his Ear:
Who with the Holy Ghost and Thee,
Doth live and reign eternally, *Amen.*

V. May my Prayer, O Lord, be directed.

R. As Incense in thy Sight.

The Anthem for the *Magnificat* is different
every *Sunday*.

*The Magnificat, or the Canticle of the Blessed
Virgin, St. Luke i.*

MY Soul doth magnify the Lord.
And my Spirit hath rejoiced in God
my Saviour.

Because he hath regarded the Humility of
his Hand-maid: For behold from henceforth
all Generations shall call me Blessed.

Because he that is mighty hath done great
Things to me. And holy is his Name.

And his Mercy is from Generation to Gene-
ration, to them that fear him.

He hath shewed Power in his Arm; he hath
scattered the Proud in the Conceit of their
Heart.

He hath deposed the Mighty from their Seat,
and hath exalted the Humble. The

The Hungry he hath filled with good Things
and the Rich he hath sent empty away.

He hath receiv'd *Israel* his Child ; being
mindful of his Mercy.

As he spoke unto our Fathers ; to *Abraham*
and his Seed for ever. Glory, &c.

*The Prayer is the Collect of the Day ; which
is different every Sunday. You may say this that
follows :*

Let us pray.

LOOK down, we beseech thee, O Lord,
upon this thy Family ; for which our
Lord Jesus Christ did not hesitate to be delivered
into the Hands of Sinners, and to undergo the
Torment of the Cross. Who liveth and reign-
eth with thee in the Unity of the Holy Ghost,
God, World without End. *Amen.*

A Commemoration of the Blessed Virgin Mary.

Anthem. **O** Holy Mary, succour the Miser-
able, help the Faint-hearted,
comfort the Afflicted ; pray for the People,
intercede for the Clergy, make Supplication
for the devout Female Sex : Let all be sensible
of thy Help, who celebrate thy holy Commem-
oration.

V. Pray for us, O holy Mother of God. *R.*
That we may be made worthy of the Promises
of Christ.

Let us pray.

GRANT, we beseech thee, O Lord God, that we thy Servants may enjoy perpetual Health of Mind and Body: and by the glorious Intercession of Blessed *Mary*, ever Virgin, may be delivered from present Sorrows, and come to eternal Joys, through our Lord Jesus Christ.

A Commemoration of the Holy Apostles Peter and Paul.

Antbem. **T**HE Apostle *Peter*, and *Paul* the Doctor of the Gentiles, were they that taught us thy Law, O Lord.

V. Thou shalt establish them Rulers over the whole Earth. *R.* They shall be mindful of thy Name, O Lord.

Let us pray.

O GOD, whose Right-hand raised up St. *Peter* walking on the Waters, that he might not be drown'd; and delivered his Fellow-Apostle *Paul* from the Depth of the Sea, when he was thrice shipwreck'd; mercifully hear us, and grant that by the Merits of them both we may obtain the Glory of Eternity.

Here comes in a Commemoration also of the Patron of the Place, Titular or Saint of the Church; with a proper Antbem and Prayer out of the Office of that Saint.

For

For Peace.

Anthem. **G**IVE Peace, O Lord, in our Days: For there is no other to fight for us, but thou our God.

V. Let Peace be made in thy Strength.
R. And Plenty in thy Towers.

Let us pray.

O GOD, from whom proceed holy Desires, right Counsels, and just Works: give to thy Servants that Peace which the World cannot give; that both our Hearts may be addicted to thy Commandments; and the Fear of Enemies being taken away, the Times may be quiet under thy Protection. Through our Lord Jesus Christ, &c. *Amen.*

V. The Lord be with you. *R.* And with thy Spirit. *V.* Let us bless the Lord. *R.* Thanks be to God. *V.* May the Souls of the Faithful through the Mercy of God rest in Peace. *R.* Amen. Our Father, &c.

The COMPLIN.

The Lector begins by asking the Officiant's Benediction, which is given in these Words:

The Blessing. May the Lord Almighty grant us a quiet Night, and a perfect End. *Amen.*

The short Lesson.

BRETHREN, be ye sober and watch: For your Adversary the Devil, like a roaring

Lion

ion, goes round about, seeking whom he may
 our labour; whom resist ye strong in Faith. But
 er to thou, O Lord, have Mercy on us. R. Thanks
 e to God.

V. Our Help is in the Name of the Lord.

2. Who made Heaven and Earth. Our Fa-
 ther, &c. I confess, &c.

V. Convert us, O Lord our Saviour. R.
 and turn away thy Wrath from us. V. Incline
 unto my Aid, O God, R. O Lord make haste
 to help me. Glory be to the Father, &c. As
 was in the Beginning, &c.

Anthem. Have Mercy.

Psalm iv. Cum invocarem.

WITH I called upon him, the God of
 my Justice heard me: In Tribula-
 on thou hast enlarged me.

Have Mercy on me, and hear my Prayer.

O ye Sons of Men, how long are you of
 heavy Heart? Why do you love Vanity, and
 seek after a Lye?

And know ye that the Lord hath made his
 holy One marvellous; the Lord will hear me
 when I shall cry to him.

Be ye angry, and Sin not; the Things that
 you say in your Hearts, have Compunction for
 them in your Chambers.

Offer up the Sacrifice of Justice, and hope
 in the Lord: Many say, Who sheweth us good
 Things.
 The

The Light of thy Countenance, O Lord, signed upon us; thou hast given Gladness my Heart.

By the Fruit of their Corn, and Wine, and Oil, they are multiplied.

In Peace, in the self-same, I will Sleep, and will Rest.

For thou, O Lord, singularly has settled me in Hope. Glory, &c.

Psalm xxx. In te Domine.

IN thee, O Lord, have I hoped, let me not be confounded for ever; Deliver me in thy Justice.

Incline thine Ear unto me, make haste to deliver me.

Be thou to me a God, a Protector; and a House of Refuge, that thou may'st save me.

For thou art my Strength and my Refuge, And for thy Name's Sake thou wilt conduct me and nourish me.

Thou wilt bring me out of this Snare which they have hid for me, because thou art my Protector.

Into thy Hands I commend my Spirit; thou hast redeemed me, O Lord God of Truth. Glory, &c.

Psalm xc. Qui habitat.

HE that dwelleth in the help of the most High, shall abide in the Protection of the God of Heaven.

He shall say to the Lord, thou art my Protector, and my Refuge; my God, in him will put my Trust.

For he hath delivered me from the Snare of the Hunters, and from the sharp Word.

With his Shoulders he shall overshadow thee, and under his Wings thou shalt hope.

His Truth shall encompass thee with a Shield: Thou shalt not fear for any Trouble by Night.

Nor for the Arrow that flieth in the Day, the business that walketh about in Darkness; the scurſion, or the Noon-day Devil.

A Thousand shall fall at thy Side, and ten thousand on thy Right-hand; but the *Evil* shall not approach to thee.

But thou shalt consider with thine Eyes, and shall see the Reward of Sinners.

Because thou, O Lord, art my Hope: Thou hast made the most High thy Refuge.

No Evil shall come at thee; and the Scourge shall not approach to thy Tabernacle.

For he has given his Angels Charge over thee; that they may keep thee in all thy ways.

They shall bear thee up in their Hands; lest perhaps thou dash thy Foot against a Stone.

Thou shalt walk upon the Asp and the Basilisk; and thou shalt tread under thy Feet the Lion and the Dragon.

Because he hath trusted in me I will deliver him; I will protect him, because he hath known my Name. He

He shall cry to me, and I will hear him;
am with him in Tribulation; I will deliver him
and I will glorify him.

I will replenish him with length of Days; and
I will shew him my Salvation. Glory, &c.

Psalm cxxxiii. Ecce nunc benedicite.

BEHOLD, now bless ye the Lord, all ye
Servants of the Lord.

Who stand in the House of the Lord; in the
Courts of the House of our God.

In the Night lift up your Hands towards the
holy Places, and bless ye the Lord.

The Lord bless thee from *Sion*, who made
Heaven and Earth. Glory, &c.

Anthem. Have Mercy on me, O Lord, and
hear my Prayer.

The H Y M N.

BEFORE the closing of the Day,
Creator, we thee humbly pray,
That for thy accustom'd Mercies sake,
Thou us into Protection take.

May nothing in our Minds excite,
Vain Dreams and Phantoms of the Night,
Our Enemy repress, that so
Our Bodies no Uncleaness know.

In this, most gracious Father, hear,
With Christ, thy equal Son, our Pray'r,
Who with the holy Ghost and thee
Doth live and reign eternally. *Amen.*

The little Chapter, Jeremiah xiv.

BUT thou, O Lord, art among us; and thy holy Name is invoked upon us; forsake us not, O Lord our God. *R.* Thanks be to God. *Resp.* Into thy Hands, O Lord, I commend my Spirit. Into thy Hands, O Lord, &c. *V.* Thou hast redeemed us, O Lord God of Truth. I commend my Spirit. Glory be to the Father, and to the Son, and to the holy Ghost. Into thy Hands, O Lord, I commend my Spirit. *V.* Keep us, O Lord, as the Apple of thine Eye. Protect us under the Shadow of thy Wings *Anth.* Save us.

unc Dimittis. St. Luke i. *The Song of Simeon.*

NOW thou dost dismiss thy Servant, O Lord, according to thy Word in Peace. Because mine Eyes have seen thy Salvation. Which thou hast prepared before the Face of all People.

A Light unto the Revelation of the Gentiles, and the Glory of thy People *Israel.* Glory, &c.

Anthem. Save us, O Lord, waking; and keep us Sleeping; that we may watch with Christ, and rest in Peace.

Lord have Mercy on us. Christ have Mercy on us. Lord have Mercy on us. Our Father, &c. *V.* And lead us not into Temptation. But deliver us from Evil. I believe in God, &c. *V.* The Resurrection of the Body. *R.* And Life

Life everlasting. *Amen.* *V.* Blessed art thou, O Lord, the God of our Fathers. *R.* And worthy of Praise, and glorious for ever. *V.* Let us bless the Father and the Son with the holy Ghost. *R.* Let us praise and magnify him for ever. *V.* Thou art blessed, O Lord, in the Firmament of Heaven. *R.* And worthy of Praise, and glorious, and magnified for ever. *V.* May the Almighty and merciful Lord, bless and keep us. *R. Amen.* *V.* Vouchsafe, O Lord, this Night. *R.* To keep us without Sin. *V.* Have Mercy on us, O Lord. *R.* Have Mercy on us. *V.* Let thy Mercy be upon us, O Lord. *R.* As we have put our Trust in thee. *V.* O Lord, hear my Prayer. *R.* And let my Cry come unto thee. *V.* The Lord be with you. *R.* And with the Spirit.

Let us pray.

VISIT, we beseech thee, O Lord, thy Habitation, and drive far from it all Snare of the Enemy: Let thy holy Angels dwell therein, to keep us in Peace; and thy Blessing upon us for ever, through our Lord Jesus Christ. *Amen.*

V. The Lord be with you. *R.* And with thy Spirit. *V.* Let us bless the Lord. *R.* Thanks be to God.

May the Almighty and most merciful Lord Father, Son, and holy Ghost, bless and keep us. *Amen.*

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*This is the Bread which comes
down from Heaven that a man
may eat thereof and not die*
John 6

Then follows an Anthem and Prayer, by way of a Commemoration of the B. Virgin, which is different according to the different Seasons of the Year.

Our Father. Hail Mary. I believe in God.

The BENEDICTION of the B. SACRAMENT.

WHAT we call the Benediction, is a Devotion practised by the Church, in order to give Adoration, Praise and Blessing, or Benediction, to God, for his infinite Goodness and Love, testified to us in the Institution of the blessed Sacrament, and to receive at the same Time the Benediction or Blessing of our Lord there present.

When the blessed Sacrament is taken out of the Tabernacle, and set up to be seen by the People, the Choir sings, O salutaris Hostia, &c. i. e. O saving Victim, which openest the Gates of Heaven; lo, the Wars of our Enemies press upon us; do thou give us Strength and Aid. To the great Lord, who is Three in One, be everlasting Glory. O! may he grant us Life without End, in our heavenly Country. Amen.

After this is usually sung some Psalm, or pious Metre, according to the Order of Superiors, or Discretion of the Officiant, or Exigence of the Times: such as Psalm xix. Exaudiat, for the King; Psalm xiv. Deus noster refugium, for Peace; Psalm xc. Qui habitat, in Time of Tribulation.

Tribulation; the Te Deum, in public Thanksgivings, &c. Then follows the Hymn of the blessed Sacrament, Pange Lingua, or at least the latter Part of it, Tantum ergo.

The H Y M N, Pange Lingua.

SING, O my Tongue, adore and praise
The Depth of God's mysterious Ways:
How Christ the World's great King bestow'd
His Flesh conceal'd in human Food,
And left Mankind the Blood that paid
The Ransom for the Souls he made.

Giv'n from above, and born for Man,
From Virgin's Womb his Life began:
He liv'd on Earth, and preach'd to sow
The Seeds of heavenly Truth below;
Then seal'd his Mission from above
With strange Effects of Pow'r and Love.

'Twas on that Ev'ning, when the last
And most mysterious Supper past;
When Christ with his Disciples sat,
To close the Law with legal Meat;
Then to the Twelve himself bestow'd
With his own Hands to be their Food.

The Word made Flesh for Love of Man
By his Word turns Bread to Flesh again;
And Wine to Blood, unseen by Sense,
By Virtue of Omnipotence;
And here the Faithful rest secure,
Whilst God can vouch, and Faith insure.

Tantum ergo.

TO this mysterious Table now
 Our Knees, our Hearts, and Sense we bow:
 Let ancient Rites resign their Place
 To nobler Elements of Grace;
 And Faith for all Defects supply,
 Whilst Sense is lost in Mystery.

To God the Father born of none,
 To Christ his co-eternal Son,
 And holy Ghost, whose equal Rays
 From both proceed, one equal Praise:
 One Honour, Jubilee and Fame,
 For ever bless his glorious Name. *Amen.*

V. Thou hast given them Bread from Heaven. *Alleluia.* *R.* Replenish'd with all Sweetness and Delight. *Alleluia.* *V.* Pray for us, O holy Mother of God. *R.* That we may be made worthy of the Promises of Christ. *V.* Lord save our King. *R.* And hear us in the Day we call upon thee.

Let us pray.

O GOD, who has left us in this wonderful Sacrament a perpetual Memorial of thy Passion: Grant us, we beseech thee, so to reverence the sacred Mysteries of thy Body and Blood, that we may continually find in our Souls, the Fruit of thy Redemption, who livest and reignest, &c.

Defend, we beseech thee, O Lord, by the Intercession of blessed *Mary*, ever Virgin, thy Family from all Adversity; and being prostrate before thee with our whole Hearts, protect us in thy Mercy from the Snares of our Enemies, thro' Jesus Christ our Lord.

We beseech thee, Almighty God, that thy Servant *N.* our King, who by thy Mercy has undertaken the Government of this Realm, may also receive the Increase of all Virtues; with which being adorn'd he may both avoid the Monsters of Sins, and being pleasing in thy Sight come at length to thee, who art the Way, the Truth, and the Life, through Christ our Lord. *Amen.*

When the Priest gives the Benediction with the blessed Sacrament, bow down and profoundly adore your Saviour there present; give him Thanks for all his Mercies, offer your whole self to him, to be his for ever; and earnestly beg his Blessing upon you and yours, and upon his whole Church. Or you may say thus:

Adoro te devote, &c.

I DEVOUTLY adore thee, O hidden Deity Which liest conceal'd indeed under these Forms:

To thee my whole Heart subjects itself,
Because it finds itself quite lost in contemplating thee.

The Sight, the Feeling, and the Taste, are
here deceiv'd,

But the Hearing alone may be safely believed:
I believe whatever the Son of God has spoken;
Nothing can be more true than the Word of
Truth.

Upon the Cross the Divinity alone was con-
ceal'd;

But here the Humanity also lies hid:

Yet I believe and confess the one and the other,
And make the same Petition, as did the peni-
tent Thief.

I don't here see thy Wounds as *Thomas* did
Yet I confess thee to be my God:

O grant that I may ever believe in thee more
and more,

And evermore put my Trust in thee, and
love thee.

O blessed Memorial of the Death of our Lord,
O living Bread, giving Life to Man,
Grant that my Soul may ever live on thee:
Grant that I may ever relish thy Sweetness.

O pious Pelican, Jesus our Lord,
Cleanse me an unclean Sinner with thy Blood;
One Drop of which is sufficient to save
The whole World from all its Guilt.

O Jesus, whom I now see under a Veil,
O when will that Hour come, which I so much
long for!

When the Veil being removed, I shall see thy
Face,
And be happy for ever in the Contemplation of
thy Glory. *Amen.*

Or else you may say :

HAIL true Body, born of the blessed Vir-
gin *Mary*, which truly sufferedst, and
was immolated upon the Cross for Man, whose
Side being pierced, sent forth true Blood, O
grant that I may worthily receive thee at the
Hour of my Death. O most clement, O most
gracious, O most sweet Saviour *Jesus*, Son of
the eternal God, and of the ever blessed Vir-
gin, have Mercy on me.

P R A Y E R S for the K I N G.

Psalms xix. Exaudiat.

MAY the Lord hear thee in the Day of
Tribulation: May the Name of the
God of *Jacob* protect thee.

Let him send thee Help from his Sanctuary;
and let him defend thee from *Sion*.

Let him be mindful of all thy Sacrifices:
And let thy Holocaust be made fat.

May he give thee thy Heart's Desire: And
may he confirm all thy Counsels.

We shall rejoice in thy Salvation: And in the
Name of our God we shall be magnified.

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T. Dixon Sculp.

Sold by Ignatius Kelly in S^t Mary's L

May the Lord fulfill all thy Petitions: Now
have I known that the Lord hath saved his
Anointed.

He will hear him from his holy Heaven: The
Salvation of his Right-hand is in his Power.

Some trust in Chariots, and some in Horses:
But we will call on the Name of the Lord
our God.

They have been bound, and are fallen. But
we have risen, and have been set upright.

O Lord save the King: And hear us in the
Day that we shall call upon thee. Glory, &c.

O Lord save the King. R. And hear us in
the Day we shall call upon thee. The Prayer,
We beseech thee, as above, p. 136.

In Tribulation say Psalm xc. *He that dwell-*
eth, &c. as in the Complin, p. 128.

THE SEVEN PENITENTIAL PSALMS.

*Proper to be said on Fasting Days, and other
Penitential Times.*

Anthem. Remember not, O Lord, our Of-
fences, nor those of our Parents, and take not
Revenge on our Sins.

I. *Psalm vi. Domine ne in furore.*

O R D, rebuke me not in thy Fury, nor
chastise me in thy Wrath.

Have

Have Mercy on me, O Lord, because I am weak: Heal me, O Lord, because all my Bones are troubled.

And my Soul is troubled exceedingly: But thou, O Lord, how long?

Turn, O Lord, and deliver my Soul; save me for thy Mercy's Sake.

For there is no one in Death that is mindful of thee: And who shall confess to thee in Hell?

I have labour'd in my Sighing; every Night I will wash my Bed, I will water my Couch with my Tears.

My Eye is troubled through Wrath: I have grown old among all my Enemies.

Depart from me all ye that work Iniquity: Because the Lord hath heard the Voice of my Weeping.

The Lord hath heard my Petition; the Lord hath received my Prayer.

Let all my Enemies be ashamed and very much troubled: Let them be converted and ashamed very speedily. Glory be, &c.

II. Psalm xxxi. Beati quorum.

BLESSED are they whose Iniquities are forgiven, and whose Sins are covered.

Blessed is the Man to whom the Lord hath not imputed Sin, neither is there Guile in his Spirit.

Because I held my Peace, my Bones have not grown old; whilst I cried all the Day.

Because

Because Day and Night thy Hand is heavy
upon me: I am turned in my Anguish, whilst
the Thorn is fixed.

I have made my Sin known to thee; and my
Injustice I have not hid.

I said, I will confess against myself my In-
justice to the Lord, and thou hast forgiven the
iniquity of my Sin.

For this shall every holy One pray to thee in
Seasonable Time.

Yet in the Deluge of many Waters, they
shall not approach him.

Thou art my Refuge from Tribulation, which
surrounded me: My Joy, deliver me from
them that encompass me.

I will give thee Understanding, and I will
instruct thee in this Way in which thou shalt
go; I will fasten mine Eyes upon thee.

Do not become as the Horse and Mule, that
have no Understanding.

In Bit and Bridle bind fast their Jaws, who
do not approach to thee.

Many are the Scourges of a Sinner, but Mer-
cy shall encompass him that hopeth in the Lord.

Be joyful in the Lord, and rejoice ye Just,
and glory all ye Right of Heart. Glory be, &c.

III. *Psalm xxxvii. Domine ne in furore.*

O R D, rebuke me not in thy Fury, nor
chastise me in thy Wrath.

For

For thine Arrows are fasten'd in me, and thine
Hand hath been strong upon me.

There is no Health in my Flesh, because of
thy Wrath; there is no Peace for my Bone
because of my Sins.

For my Iniquities are gone over my Head; and
as an heavy Burden are become heavy upon me.

My Sores are putrified and corrupted, be-
cause of my Foolishness.

I am become miserable, and am bowed down
even to the End: I went sorrowful all the Day.

Because my Loins are filled with Illusions
and there is no Health in my Flesh.

I am afflicted and humbled exceedingly;
roared out from the Groaning of my Heart.

O Lord, all my Desire is before thee; and
my Groaning is not hidden from thee.

My Heart is troubled, my Strength hath left
me; and the Light of mine Eyes itself is no
with me.

My Friends and my Neighbours have drawn
near, and stood against me.

And they that were near me, stood afar off
and they that sought my Soul, used Violence.

And they that sought Evils to me, spoke vain
Things; and studied Deceits all the Day.

But I, as one deaf, did not hear; and as one
dumb, that opened not his Mouth.

And I became as a Man that heareth not; and
that hath no Reproofs in his Mouth.

Because

Because in thee, O Lord, I have hoped;
thou wilt hear me, O Lord my God.

For I have said, lest at any Time my Enemies
rejoice over me: And whilst my Feet are mov-
ing, they have spoken great Things against me.

Because I am prepared for Scourges; and
my Sorrow is always in my Sight.

For I will declare my Iniquity; and I will
confess for my Sin.

But my Enemies live, and are strengthen'd
against me; and they are multiplied that hate me
unjustly.

And they that return Evil for Good have
persecuted me, because I followed Goodness.

Forake me not, O Lord, my God; depart
not from me.

Attend unto my Help, O Lord the God of
my Salvation. Glory be, &c.

IV. Psalm L. Miserere.

HAVE Mercy on me, O God, according
to thy great Mercy.

And according to the Multitude of thy tender
Mercies blot out my Iniquity.

Wash me yet more from my Iniquity, and
cleanse me from my Sin.

Because I know my Iniquity, and my Sin is
always before me.

To thee only have I sinned, and have done
evil before thee, that thou may'st be justified

in thy Words, and may'st overcome when thou art judged.

For behold I was conceived in Iniquities, and in Sins hath my Mother conceived me.

For behold thou hast loved Truth; the uncertain and hidden Things of thy Wisdom thou hast made manifest to me.

Thou shalt sprinkle me with Hyssop, and shall be cleansed; thou shalt wash me, and shall be made whiter than Snow.

To my Hearing thou shalt give Joy and Gladness; and the Bones that are humbled shall rejoice.

Turn away thy Face from my Sins, and blot out all my Iniquities.

Create a clean Heart in me, O God; and renew a right Spirit within my Bowels.

Cast me not away from thy Face; and take not thy holy Spirit from me.

Restore unto me the Joy of thy Salvation and confirm me with a perfect Spirit.

I will teach thy Ways to the Unjust; and the Wicked shall be converted to thee.

Deliver me from Blood, O God, the God of my Salvation, and my Tongue shall extol thy Justice.

Thou, O Lord, wilt open my Lips; and my Mouth shall declare thy Praise.

Because if thou would'st have had Sacrifice verily I had given it; with Burnt Offerings thou wilt not be delighted.

A Sacrifice

A Sacrifice to God is a troubled Spirit; a contrite and humble Heart, O God, thou wilt not despise.

Deal favourably, O Lord, in thy Good-will with *Sion*, that the Walls of *Jerusalem* may be built up.

Then shalt thou accept the Sacrifice of Justice, Oblations, and whole Burnt-Offerings; when shall they lay Calves upon thy Altar. Glory be to the Father, &c.

V. Psalm ci. Domine Exaudi.

O LORD, hear my Prayer, and let my Cry come unto thee.

Turn not away thy Face from me; in what day soever I am in Tribulation, incline thine ear to me.

In what Day soever I shall call upon thee, hear me speedily.

For my Days are vanish'd as Smoak; and my Bones are wither'd as a Thing that is burnt. I am smitten as Grass, and my Heart is wither'd; because I have forgotten to eat my bread.

Through the Voice of my Groaning, my bones have cleaved to my Skin.

I am become like a Pelican of the Wilderness; I am become as a Night-Raven in the house.

I have watch'd, and am become as a Sparrow solitary on the House-Top.

All the Day long my Enemies upbraided me
and they that praised me did swear against me.

Because I did eat Ashes as Bread; and mingled my Drink with Weeping.

From the Face of thy Wrath and thy Indignation; because lifting me up thou hast thrown me down.

My Days have declined as a Shadow; and I am wither'd as Grass.

But thou, O Lord, remainest for ever; and thy Memorial from Generation to Generation.

Thou rising up shalt have Mercy on *Sion*; for it is Time to have Mercy on it, for the Time cometh.

Because the Stones thereof have pleased thy Servants; and they shall have Pity on the Earth thereof.

And the Gentiles shall fear thy Name, O Lord; and all the Kings of the Earth thy Glory.

For the Lord hath built up *Sion*; and he shall be seen in his Glory.

He hath had Regard to the Prayer of the Humble; and he hath not despised their Petition.

Let these Things be written unto another Generation; and the People that shall be created shall praise the Lord.

Because he hath look'd forth from his high Sanctuary; the Lord from Heaven hath looked upon the Earth.

That he might hear the Groanings of them that are in Fetters; that he might unbind the Children of them that are Slain.

That they may shew forth the Name of the Lord in *Sion*; and his Praise in *Jerusalem*.

In the Assembling of the People together in one; and Kings to serve the Lord.

He answered him in the Way of his Strength: Declare unto me the Fewness of my Days.

Call me not back in the midst of my Days: Thy Years are to Generation and Generation.

In the Beginning, O Lord, thou foundedst the Earth; and the Heavens are the Works of thy Hands.

They shall perish, but thou remainest; and they shall all grow old as a Garment.

And as a Vesture thou shalt change them, and they shall be changed: But thou art always the self-same, and thy Years shall not fail.

The Children of thy Servants shall inhabit; and their Seed shall be directed for ever. Glory, &c.

VL. *Psalm cxxix. De profundis.*

FROM the Depths I have cried to thee, O Lord: Lord hear my Voice.

Let thine Ears be attentive to the Voice of my Petition.

If thou wilt observe Iniquities, O Lord, Lord, who shall sustain it?

For with thee there is Propitiation: And for thy Law I have expected thee, O Lord.

My Soul hath expected in his Word: my Soul hath hoped in the Lord.

From the Morning-Watch even until Night
let *Israel* hope in the Lord.

Because with the Lord there is Mercy, and
with him plentiful Redemption.

And he shall redeem *Israel* from all his Iniquities. Glory, &c.

VII. *Psalm cxlii. Domine Exaudi.*

O LORD, hear my Prayer: give Ear to my
Supplication in thy Truth: hear me in
thy Justice.

And enter not into Judgment with thy Ser-
vant; for no Man living shall be justified in
thy Sight.

For the Enemy hath persecuted my Soul; he
hath humbled my Life in the Earth.

He hath made me dwell in Darkness, as those
who have been dead of old; and my Spirit is in
Anguish upon me, my Heart is troubled with-
in me.

I was mindful of the ancient Days, I have
meditated on all thy Works; on the Deeds of
thy Hands did I meditate.

I have spread forth my Hands to thee; my
Soul is as Earth without Water unto thee.

Hear me quickly, O Lord: my Spirit hath
fainted away.

Turn not away thy Face from me; lest I be
like to them that go down into the Pit.

Make me to hear thy Mercy in the Morning
because I have hoped in thee.

Make the Way known to me, wherein I may walk ; because I have lifted up my Soul to thee.

Deliver me from my Enemies, O Lord, to thee have I fled : Teach me to do thy Will, because thou art my God.

Thy good Spirit will conduct me into the right Land : For thy Name's Sake, O Lord, thou wilt enliven me in thine Equity.

Thou wilt bring forth my Soul out of Tribulation : And in thy Mercy thou wilt destroy my Enemies.

And thou wilt destroy all that afflict my Soul ; because I am thy Servant. Glory, &c.

Anthem. Remember not, O Lord, our Offences, nor those of our Parents : And take not Revenge on our Sins.

EVENING DEVOTIONS *for* FAMILIES, *or for* Particulars.

The LITANY.

REMEMBER not, &c.

Lord have Mercy on us. Christ, have

Mercy on us. Lord have Mercy on us.

Christ hear us. Christ graciously hear us.

God the Father of Heaven,

God the Son, Redeemer of
the World,

God the Holy Ghost,

Holy Trinity one God,

} *Have Mercy
on us.*

Holy Mary,
 Holy Mother of God,
 Holy Virgin of Virgins,
 St. Michael,
 St. Gabriel,
 St. Raphael,
 All ye holy Angels and Archangels,
 All ye holy Orders of blessed Spirits,
 St. John Baptist,
 St. Joseph,
 All ye holy Patriarchs and Prophets,
 St. Peter,
 St. Paul,
 St. Andrew,
 St. James,
 St. John,
 St. Thomas,
 St. James,
 St. Philip,
 St. Bartholomew,
 St. Matthew,
 St. Simon,
 St. Thadde,
 St. Matthias,
 St. Barnaby,
 St. Luke,
 St. Mark,
 All ye holy Apostles and Evangelists,
 All ye holy Disciples of our Lord,
 All ye holy Innocents,
 St. Stephen,
 St. Laurence,

Pray for us.

St.

St. Vincent,
 St. Fabian and Sebastian,
 St. John and Paul,
 St. Cosmas and Damian,
 St. Gervase and Protase,
 All ye holy Martyrs,
 St. Sylvester,
 St. Gregory,
 St. Ambrose,
 St. Augustine,
 St. Jerome,
 St. Martin,
 St. Nicholas,
 All ye holy Bishops and Confessors,
 All ye holy Doctors,
 St. Anthony,
 St. Bennet,
 St. Bernard,
 St. Dominick,
 St. Francis,
 All ye holy Priests and Levites,
 All ye holy Monks and Hermits,
 St. Mary Magdalene,
 St. Agatha,
 St. Lucy,
 St. Agnes,
 St. Cecily,
 St. Catharine,
 St. Anastasia,
 All ye holy Virgins and Widows,

Pray for us.

Pray for us.

All ye Men and Women, Saints of God, Make
Intercession for us.

Be merciful unto us, *Spare us, O Lord.*

Be merciful unto us, *Graciously hear us, O Lord.*

From all Evil, *O Lord, deliver us.*

From all Sin,

From thy Wrath,

From sudden and unprovided Death,

From the Deceits of the Devil,

From Anger, Hatred, and all Ill-will,

From the Spirit of Fornication,

From Lightning and Tempest,

From the Scourge of an Earthquake,

From everlasting Death,

Thro' the Mystery of thy holy Incarnation,

Thro' thy Coming,

Thro' thy Nativity,

Thro' thy Baptism and holy Fasting,

Thro' thy Cross and Passion,

Thro' thy Death and Burial,

Thro' thy glorious Resurrection,

Thro' thy admirable Ascension,

Thro' the coming of the Holy Ghost,
 the Comforter,

In the Day of Judgment,

We Sinners, *Do beseech thee to hear us.*

That thou spare us, *We beseech thee to hear us.*

That thou pardon us, *We beseech, &c.*

That thou vouchsafe to govern and preserve
 thy holy Church, *We beseech, &c.*

That

We beseech thee to hear us.

That thou vouchsafe to preserve our
Apostolic Prelate, and all ecclesiasti-
cal Orders in holy Religion,

That thou vouchsafe to humble the
Enemies of thy holy Church,

That thou vouchsafe to give Peace and
true Concord to Christian Kings and
Princes,

That thou vouchsafe to grant Peace
and Unity to all Christian People,

That thou vouchsafe to confirm and
preserve us in thy holy Service,

That thou lift up our Minds to hea-
venly Desires,

That thou render eternal good Things
to all our Benefactors,

That thou deliver our Souls, and those
of our Brethren, Kinsfolk, and Be-
nefactors, from eternal Damnation,

That thou vouchsafe to give and pre-
serve the Fruits of the Earth,

That thou vouchsafe to give eternal
Rest to all the Faithful departed,

That thou vouchsafe graciously to hear us,
Son of God, *We beseech thee hear us.*

Lamb of God, who takest away the Sins of
the World, *Spare us, O Lord.*

Lamb of God, who takest away the Sins of
the World, *Graciously hear us, O Lord.*

Lamb of God, who takest away the Sins of
the World, *Have Mercy on us.*

Christ, hear us; Christ, graciously hear us.
 Lord, have Mercy on us; Christ, have Mercy
 on us; Lord, have Mercy on us. Our Fa-
 ther, *in secret.*

V. And lead us not into Temptation.

R. But deliver us from Evil.

O *Psalm lxxix.*

INCLINE unto my Aid, O God; O Lord,
 I make Haste to help me.

Let them be confounded and ashamed that
 seek my Soul.

Let them be turned backward and blush for
 Shame, that desire Evils to me.

Let them be turned away forthwith blushing
 for Shame, that say to me, well, well.

Let all that seek thee rejoice, and be glad in
 thee, and let them say always, the Lord be
 magnified, who love thy Salvation.

But I am needy and poor, O God, help me.

Thou art my Helper, and my Deliverer: O
 Lord, be not slack. Glory be, &c.

V. Save thy Servants. *R.* Trusting in thee,
 O my God. *V.* Be unto us, O Lord, a Tow-
 er of Strength. *R.* From the Face of the
 Enemy. *V.* Let not the Enemy prevail against
 us at all. *R.* Nor the Son of Iniquity have
 any Power to hurt us. *V.* O Lord deal not
 with us according to our Sins. *R.* Neither re-
 ward us according to our Iniquities. *V.* Let us
 pray for our chief Bishop, N. *R.* Our Lord
 preserve him, and give him Life, and make him
 blessed

blessed upon Earth, and deliver him not to the
 Will of his Enemies. *V.* Let us pray for our
 Benefactors. *R.* Vouchsafe, O Lord, for thy
 Name's Sake, to reward with eternal Life all
 them who have done us Good. *V.* Let us pray
 for the Faithful departed. *R.* Eternal Rest
 give to them, O Lord; and let perpetual Light
 shine upon them. *V.* May they rest in Peace.
R. Amen. *V.* For our absent Brethren. *R.*
 O my God, save thy Servants trusting in thee.
V. Send them Help, O Lord, from thy holy
 Place. *R.* And from *Sion* protect them. *V.*
 O Lord, hear my Prayer. *R.* And let my
 Cry come unto thee.

Let us pray.

O GOD, whose Property is always to have
 Mercy, and to spare, receive our Petiti-
 on, that we, and all thy Servants, who are
 bound by the Chain of Sins, may by the Com-
 passion of thy Goodness mercifully be absolved.

HEAR, we beseech thee, O Lord, the
 Prayers of thy Suppliants, and pardon the
 Sins of them that contends to thee; that in thy
 Bounty thou may'st both give us Pardon and
 Peace.

OUT of thy Clemency, O Lord, shew
 thy unspeakable Mercy to us, that so thou
 may'st both acquit us of our Sins, and deliver
 us from the Punishments we deserve for them.

O God,

O GOD, who by Sin art offended, and by Penance pacified, mercifully regard the Prayers of thy People making Supplication to thee, and turn away the Scourges of thy Anger, which we deserve for our Sins.

O ALMIGHTY and eternal God, have Mercy on thy Servant N. our chief Bishop, and direct him according to thy Clemency, into the Way of everlasting Salvation, that by thy Grace he may desire those Things that are agreeable to thee, and perform them with all his Strength.

O GOD, from whom are all holy Desires, right Counsels, and just Works, give to thy Servants that Peace which the World cannot give; that both our Hearts may be disposed to keep thy Commandments, and the fear of Enemies being removed, the Times, by thy Protection, may be peaceable.

INFLAME, O Lord, our Reins and Hearts with the Fire of thy holy Spirit, that we may serve thee with a chaste Body, and please thee with a clean Heart.

O GOD, the Creator and Redeemer of all the Faithful, give to the Souls of thy Servants departed the Remission of all their Sins: that thro' pious Supplications they may obtain the Pardon, which they have always desired.

PREVENT.

PREVENT, we beseech thee, O Lord, our Actions by thy holy Inspirations, and carry them on by thy gracious Assistance; that every Prayer and Work of ours may begin always from thee, and by thee be happily ended.

O ALMIGHTY and eternal God, who hast Dominion over the Living and the Dead, and art merciful to all, whom thou foreknowest shall be thine by Faith and good Works; we humbly beseech thee, that they, for whom we have determined to offer up our Prayers, whether this present World still detain them in the Flesh, or the World to come hath already received them out of their Bodies, may by the Clemency of thy Goodness, all thy Saints interceding for them, obtain Pardon and full Remission of all their Sins, thro' our Lord Jesus Christ, thy Son, who liveth and reigneth, one God, with thee and the holy Ghost, World without End. *Amen.*

V. O Lord, hear my Prayer. *R.* And let my Cry come unto thee. *V.* May the Almighty and most merciful Lord graciously hear us. *R. Amen.* *V.* And may the Souls of the Faithful, through the Mercy of God, rest in Peace. *R. Amen.*

*An EXAMINATION of CONSCIENCE for
every NIGHT.*

*First, PLACE yourself in the Presence of
God; humbly adore him, and give him
Thanks for all his Blessings, especially those
bestow'd on you this Day.*

O ALMIGHTY and Eternal God, whose Majesty filleth Heaven and Earth, I firmly believe thou art here; that thy adorable Eye is on me; that thou seest and knowest all Things; and art most intimately present in the very Center of my Soul. I desire to bow down all the Powers of my Soul to adore thee; I desire to join my Voice with all the Angels and Saints, to praise thee, and glorify thee now and for ever. I give thee Thanks from the Bottom of my Heart, for all thy Mercies and Blessings bestow'd upon me and upon thy whole Church; and particularly for those I have received from thee this Day, in thy watching over me, and preserving me from so many Evils, and favouring me with so many Graces and Inspirations, &c. O let me never more be ungrateful to so constant and so liberal a Benefactor! And now, dear Lord, add this one Blessing to the rest; that I may clearly discover the Sins I have committed this Day by Thought, Word, or Deed; or by any Omission of any Branch of my duty to thee, to my Neighbour, or to myself: That

no Part of my Guilt may be hidden from my own Eyes, but that I may see my Sins in their true Colours, and may detest them as they ought to be detested.

Then examine yourself, how you have passed the Day; how you have performed your Prayers, and other spiritual Exercises; in what Manner you have acquitted yourself of the Duties of your Calling; what Care you have taken to perform well your ordinary Actions of the Day; what Company you have been in, and what your Conversation has been: And in particular, how you have behaved yourself with Regard to your Customary Failings, and your predominant Passions.

After having diligently examined your Conscience, and discovered the Faults you have been guilty of, endeavour to be heartily sorry, and humbly beg Pardon of the Divine Majesty for them, saying for this purpose the Psalm Misereere. Have Mercy on me, O God, &c. as in page 144.

Then make a firm Purpose of Amendment for the future, and especially resolve to be more watchful over yourself the following Day; to be more diligent in flying the Occasions of your Sins; and to take such and such Precautions with Regard to the Faults you are most subject to.

Conclude this Exercise, by endeavouring to put yourself as much as possible, in the Condition you would be glad to be found in at the Hour of your Death;

Death: In order to this, make the best Acts you are able, of a lively FAITH, of an humble CONFIDENCE IN GOD, and of a perfect RESIGNATION to his holy Will; Embrace with all the Affections of your Soul Christ crucified, and aspire to an eternal Union with him. for which End you may pray as follows :

O BLESSED Trinity, one God, Father, Son, and Holy Ghost, I believe in thee O sweet Jesus, Son of God, true God and true Man, the Redeemer of my Soul, I believe in thee; I believe all thou hast taught me by thy holy Catholic Church; and in this Faith I desire to live and die.

I am of myself a poor wretched Nothing, and have been always hitherto a most miserable Sinner: I humbly confess, and heartily detest my Sins. I crave thy Pardon, and hope to obtain thy Mercy, thro' the Death and Passion of my Saviour, in which is all my Confidence.

I beg that thy holy Will may ever be done in me, whether it be for Pain or Ease, Sicknes or Health, Life or Death: I desire to have no Exceptions against thy holy Will: I accept of the Sentence of Death, as justly due to my Sins: I submit to all the Uneasinesses and Pains that are to be the Fore-runners of it, and I offer them all up to thee for my Sins.-

But O! dear Lord, whenever I am to die, let me be so happy as to expire in the Arms of my

my dying Jesus, and in the Embraces of his
 Cross! O! hide me dear Jesus in thy Wounds;
 bathe my Soul in thy precious Blood: Ah! let
 nothing separate me from thee: O! when shall
 I be so happy as to see thee, love thee, and en-
 joy thee, in the Land of the Living! When
 shall I be eternally united to thee! O! who will
 give me the Wings of the Dove, that I may
 fly away from this Land of Sin and Misery, and
 be for ever at Rest in thee!

*Note, This, or the like Exercise, or Exami-
 nation of Conscience, ought never to be omitted
 by such as desire to serve God in good Earnest,
 and to secure their Soul's eternal Welfare.*

Other EVENING PRAYERS.

Our Father. Hail Mary. I believe in God,
 &c. I confess to Almighty God, &c. *as before
 in the Morning Exercise.*

The H Y M N, Te Lucis ante Terminum.

BEFORE the Closing of the Day,
 Creator, we thee humbly pray,
 That for thy accustom'd Mercy's Sake,
 Thou us into Protection take.

May nothing in our Minds excite,
 Vain Dreams and Phantoms of the Night:
 Our Enemy repress, that so
 Our Bodies no Uncleanneſs know.

To Jesus, from a Virgin sprung,
Be Glory giv'n, and Praises sung;
The like to God the Father be,
With Holy Ghost, eternally. *Amen.*

Save us, O Lord, waking, and keep us Sleeping,
that we may watch with Christ, and rest
in Peace. *Amen.*

Preserve us, O Lord as the Apple of thine Eye
and protect us under the Shadow of thy Wings

Vouchsafe, O Lord, to keep us this Night
without Sin.

Have Mercy on us, O Lord, have Mercy on us

Thy Mercy be upon us, O Lord; as we
have put our Trust in thee.

O Lord, hear my Prayer: And let my Cry
come unto thee.

Let us pray.

VISIT, we beseech thee, O Lord, this
Habitation, and drive far from it all Snare
of the Enemy; let thy holy Angels dwell there-
in, to preserve us in Peace; and thy Blessing be
upon us forever, through Christ our Lord. *Amen.*

Look down, we beseech thee, O Lord, upon
this thy Family, for which our Lord Jesus
Christ did not stick to be delivered into the Hands
of Sinners, and to undergo the Torments of the
Cross; who liveth and reigneth with thee, in the
Unity of the holy Ghost, God, World without
out End. *Amen.*

Salve Regina.

IAIL to the Queen who reigns above,
 Mother of Clemency and Love:

Thou our Hope, Life, Sweetness; we
 thy banish'd Children cry to thee.

We from this wretched Vale of Tears
 and Sighs and Groans unto thy Ears;

then sweet Advocate, bestow
 pitying Look on us below.

After this Exile, let us see
 thy blessed Jesus, born of thee:

merciful, O pious Maid,

gracious *Mary*, lend thine Aid.

V. Pray for us, O holy Mother of God;

R. That we may be made worthy of the
 promises of Christ.

Let us pray.

O ALMIGHTY and eternal God, who didst
 prepare the Body and Soul of the Glori-
 ous *Mary*, Mother and Virgin, that by the Co-
 operation of the Holy Ghost she might become
 worthy Dwelling for thy Son: Grant, that
 we rejoice in her Commemoration, so, by
 her pious Intercession, we may be deliver'd both
 from present Evils and everlasting Death, thro'
 the same Jesus Christ our Lord. *Amen.*

Defend, we beseech thee, O Lord, by the
 intercession of blessed *Mary*, ever Virgin, this
 thy Family from all Adversity; and as with our
 whole Heart we lie prostrate before thee, merci-
 fully protect us from the Snares of our Enemies,
 thro' Christ our Lord. *Amen.* O Angel

O Angel of God, who art my Guardian watch over me this Night, whom the Divine Goodness has committed to thy Charge; direct me, keep me, and defend me from Evil Spirits and all Misfortunes.

Into thy Hands, O Lord, I commend my Spirit: Lord Jesus receive my Soul.

In thee, O Lord, is my Hope; O let me never be confounded.

May the Blessing of Almighty God, Father Son, and Holy Ghost, descend upon us, and remain always with us. *Amen.*



Before you go to Bed, read a Chapter in some spiritual Book; forecast with yourself the Subject of the next Morning's Meditation, and think upon it whilst you are undressing yourself when you compose yourself in your Bed, think on your Grave, and how quickly Death (of which Sleep is an Image) will be with you; and what your Sentiments will then be of all worldly Vanities.

Offer up to God your Sleep, submitting to it with a pure Intention of his holy Will; and that by this Repose of Nature you may recover new Vigour to serve him. Wish that every Breath you are to take this Night might be an Act of Praise and Love of the Divine Majesty like the happy Breathings of the Angels and Saints, who never Sleep: And so compose yourself to rest in the Arms of your Saviour.

If you awake in the Night, renew the Offering of yourself to God, and aspire to him; My Soul has desired thee in the Night, Isa. xxvi. 9.

Of the Ordinary ACTIONS of the DAY, and the SPIRIT with which they ought to be perform'd.

In all thy Works aim at Perfection, Eccles. xxxiii. 23.

Whether you eat or drink, or whatever else you do, do all to the Glory of God, 1 Cor. x. 31.

Of your Work, or ordinary Employment.

OF TEN call to mind that Sentence passed upon all Mankind, *Gen. iii. 19 In the Sweat of thy Brow thou shalt eat thy Bread, until thou returnest to the Earth, from which thou camest: For Dust thou art, and into Dust thou shalt return.* In Consequence of this Sentence, submit yourself to the Labours of your Calling, as to a Penance laid upon you by the Almighty, and go through them with a penitential Spirit, offering them up daily to God for your Sins.

Fly Idleness as the Mother of all Mischief; and if your Condition of Life does not oblige you to any Work or Employment, by way of seeking your Bread, yet chuse always something of this Nature for your Soul's Sake, that the Devil may never find you idle.

In

In the Beginning of your Work direct your Intention to God: Consider what you are doing in Hand as a Business allotted you by him, and let your Design in doing of it be to please him. God Almighty most certainly appoints to every one in his Family his respective Employment: Embrace then yours in Consequence of the Will of God; and offer both yourself and your Works, from Time to Time to him, in Union with the Works which your Saviour was employ'd in his mortal Life.

In the midst of your Work, let your *Interior* as much as possible, be taken up with God. *Recollection*: Make a Closet in your Heart for Jesus Christ, invite him in thither, and there entertain him as well as you can: Seat yourself with *Magdalene* at his Feet, and make frequent Aspirations of Love to him.

If in your Work you would amuse yourself with Singing, instead of profane and lewd Songs, sing Hymns and Praises to God; and if you work in the Company of Worldlings, set particular Guard over your Heart, that it draw not in the Infection of their vain and wicked Discourse.

Perform all your Works with due Care, do them well, not as pleasing the Eyes of Men, but the Eyes of God; in whose Presence and for whom, you ought to do all that you do. And when by his Will you are called

away from your Work, as you are willing to do it for him, so you must be willing to leave it for him.

Take care to mortify that over-great Eager-ness with which you sometimes find your- self set upon your Work, and do all with Calmness and Peace, if you would have God be with you.

Of your MEALS.

GO to your Meals with a pure Intention to take that Support of Nature, because it is the Will of God, that you may thereby main- tain your Strength for his divine Service. Look upon your Meat and Drink as Medicines, ne- cessary for your Health, and take them as such, and not merely for your Pleasure, or to satisfy your Appetite.

Always say *Grace* both before and after your Meals, with a serious Attention to God, and a grateful Sense of your receiving all from him. During your Meals, keep yourself, as much as possible, in God's Presence; often aspire af- ter the true Bread, which is Jesus Christ, and long after that happy Hour, when you shall come to drink at his Fountain of Life eternal, and shall have no Need of any other eating or drinking.

Offer up your Meals to God, in Union with those of Jesus Christ: Observe a due Modesty at them, and be watchful against all Intem- perance

perance and Sensuality. Study rather to mortify than to gratify your Appetite; and let not a Meal pass without offering up to God some Bit which you have most Inclination to depriving yourself of it to give it him: But take Care to do this so as not to be taken Notice of.

Endeavour to shun eating and drinking between Meals, when there is no Necessity for it and remember that the Saints of God, allowed not, without Regret, even the most necessary Satisfaction to their Bodies, which they looked upon as their greatest Enemies.

GRACE before MEALS.

BLESS us, O Lord, and these thy Gifts which we are to receive of thy bountiful Hands, through Christ our Lord. *Amen.*

GRACE after MEALS.

WE give thee Thanks, Almighty God, for all thy Benefits, who livest and reignest World without End. *Amen.*

Of your RECREATIONS.

LET your Intention be pure in your Recreations: As far as they are necessary for the Health of your Body, or the Relaxation of your Mind, they are agreeable to the Will of God, and no farther; and this Will of God ought to be your Rule, both in the Choice of them, and in the Measure of Time you allow them.

Fly then all such Recreations as are sinful or dangerous; all such as tend to soften the Soul, and fill it with the Spirit and Love of this World; all such as savour of the Pumps of Satan, which you have renounced; all such, in short, as, instead of being really serviceable for the Relaxation of the Mind, or the Health of the Body, are prejudicial either to the one or to the other, or to both.

Allow no more Time for your Recreations than is necessary for those Ends for which Recreations are allowable. It is an intolerable Abuse to make them, as some do, the chief Business of Life. Alas, what an Account will such Christians be able to give one Day of the Use of their precious Time!

As in the Beginning of your Recreations you ought to offer them up for the Honour and Glory of God, so you ought also frequently in the midst of them to recollect yourself in God, inviting Jesus Christ into your Heart, and making Aspirations of Love to him.

Of your CONVERSATION.

If any one offend not in Words, he is a perfect Man, St. James iii. 2. There is no Time in which a Christian is obliged to be more upon his Guard, than in his Conversation: By Reason of the many Ways we are liable to offend by the Tongue, and the great Prejudices we

are apt to do others, or receive from others in *Conversation*. Upon which Account also we ought to call God to our Assistance as often as we go into Company. Be as careful as you can in the Choice of the Company with whom you converse; and much more in the Choice of the Persons whom you intend to make your most familiar Friends; and let Virtue and Christian Prudence be the first, and chiefest Qualification that you seek for in them.

Let your Discourse be edifying, and chuse as much as you can to speak of God and good Things, but this without Ostentation, or seeming to take too much upon yourself. Speak not of what passes in your own Interior, only to your Director; and don't affect either praise or dispraise yourself: There is Danger of Vanity and Self-love in both one and the other.

Banish, as much as you can, from your Conversation unprofitable Curiosity, and all such Subjects as are vain and Worldly: And when these Things are treated of in your Company turn a deaf Ear to them, as to Things that regard you not.

In all your Conversation remember the Presence of God, and make frequent Aspirations to him; and let his Presence be a powerful Constraint upon you, to keep you from Detraction, immodest Jest, and other Sins so common in Conversation.

When you come into any Company, salute in secret the Guardian Angels of the Company; and beg that they would drive away the Enemy, that they may have no Share in your Conversation.

Never contradict any one in the Company, except the Importance of the Matter, and the Danger of Persons receiving Prejudice from the Malice or Ignorance of others, require it of you. Be as civil as you can, but without Flattery, or condescending to any Thing that is evil; and be modestly chearful, with the Fear of God.

In all your Conversation have a charitable Regard to the Company you are in; taking particular Care, that no Word or Action of your's may give Occasion to any other's Sin.

Often meditate in what Manner Christ and his Saints conversed here upon Earth, that you may imitate them; often aspire to their happy Conversation in Heaven.

Endeavour not to make more Visits than are of Necessity or Charity; and remember that Solitude and Silence are the best Means to obtain Recollection in God, and the Spirit of Prayer.

Of reading good Books, or hearing the Word of GOD.

LET not a Day pass without employing at least one Quarter of an hour in reading

some spiritual Book; and a more considerable Time on *Sundays* and *Holidays*: Advise with your Director what Books may be most proper and endeavour to procure them for yourself and Family.

Begin your Reading by an humble Invocation of the Holy Ghost, that you may profit by it: Read leisurely and attentively, so as to let the Lessons you read have Time to make proper Impressions upon you, and to sink deep into your Heart. Pause a while upon such Places as touch you most: And from Time to Time excite Affections and Resolutions in your Soul, suitable to the Subject you are reading of.

Look upon it, that as when you are praying you are speaking to God, so when you are reading or hearing his Word, he is speaking to you. As then you desire he should hear you when you speak to him, so take you care to hearken faithfully to him when he speaks to you; and to lay up carefully in your Heart the Seed of his Divine Word, that it may not be pick'd by the Fowls of the Air, your infernal Foes, or carelessly trodden under your Feet.

Hear the word of God as often as you have the Opportunity: Call upon God in the Beginning, and purify your Soul as much as you can from all vain Curiosity: Mind not the Elo-

quency

sequence or Action of the Preacher, but attend to the Truths he delivers: Don't say within yourself, how well does this or that suit with this or that Person; but consider what suits with yourself, and lay it up in your Mind, for the Rule of your Comportment for the Time to come.

After reading or hearing the Word of God, give Thanks to his Divine Majesty for the Instructions he has given you therein: Single out some one or more particular Points for your Practice that very Day, and beg of God that he would imprint them in your Soul, that you may remember them, and put them in Execution. Remember that the Word of God, heard or read, and not put in Practice, will one Day rise in Judgment against you.

If you are the Master or Mistress of a Family, see that those under your Charge want not the Advantage of frequent reading or hearing what is good. It is a Care your great Master expects from you.

Take care to banish from yourself and Family all lewd and irreligious Books, and such as may be of dangerous Consequence either to Faith or Morals; as Romances, Play-Books, Novels, Fortune-Books, &c. 'Tis not to be imagined what Harm, young People especially, receive from such Books.

INVOCATIONS of the HOLY GHOST
proper before Reading, or any other spiritual
Undertaking,

The HYMN, Veni Creator.

COME Holy Ghost, our Maker come,
From thy bright heavenly Throne;
O! take Possession of our Souls,
And make them all thy own,
Thou who art call'd the Paraclete,
Best Gift of God above;
The living Fountain, Fire, and Love,
And Uction of the Soul,
Thou who art Sev'nfold in thy Grace,
Finger of God's Right-hand;
His promise, teaching little ones
To speak and understand.
O! guide our Minds with thy blest Light,
With Love our Hearts inflame;
And with thy Strength, which ne'er decays,
Confirm our mortal Frame.
Far from us drive our hellish Foe,
True Peace unto us bring;
And thro' all Perils lead us safe,
Beneath thy sacred Wing.
Thro' thee may we the Father know,
Thro' thee th' Eternal Son,
And thee the Spirit of them both,
Thrice blessed three in One.

ST All Glory to the Father be,
With his co-equal Son;
The like to thee, great Paraclete,
'Till Time itself is done. *Amen.*

The HYMN, Veni Sancte Spiritus.

COME Holy Ghost, send down those Beams,
Which sweetly flow in silent Streams,
From thy bright Throne above,
O come, thou Father of the Poor,
O come, thou Source of all our Store,
Come, fill our Hearts with Love.
O thou, of Comforters the best,
O thou, the Soul's delightful Guest,
The Pilgrim's sweet Relief.
Thou art true Rest in Toil and Sweat,
Refreshment in th' Excess of Heat,
And Solace in our Grief.
Thrice b'lessed Light, shoot home thy Darts,
And pierce the Centers of these Hearts,
Whose Faith relies on thee:
Without thy Godhead nothing can
Have any Price or Worth in Man,
Nothing can harmless be,
Lord, wash our sinful Stains away,
Water from Heaven our barren Clay,
Our Wounds and Bruises heal.
To thy sweet Yoke our stiff Necks bow;
Warm with thy Fire our Hearts of Snow;
Our wandering Feet repeal.

Grant

Grant to thy Faithful, dearest Lord,
 Whose only Hope is thy sure Word,
 The seven Gifts of the Spirit.
 Grant us in Life, to obey thy Grace,
 Grant us at Death to see thy Face,
 And enless Joys inherit. *Amen.*

Anthem. Come holy Spirit, fill the Heart
 of thy Faithful, and kindle in them the Fire
 of thy Love.

V. Send forth thy Spirit, and they shall be
 created. R. And thou shalt renew the Face
 of the Earth.

Let us pray.

O GOD, who has taught the Hearts of thy
 Faithful by the Light of the holy Spirit
 grant that we may, by the Gift of the same
 Spirit be always truly wise, and ever rejoice in
 his Consolations. Through Jesus Christ our
 Lord. *Amen.*

Necessary VIRTUES to be exercised every Day

1. **HUMILITY:** By keeping yourself al-
 ways little, and as a mere nothing in the
 Sight of God, and humbling yourself to every
 Neighbour. In order to this, always remember
 what you have deserved by your Sins: That it
 is a Mercy of God that you are not in Hell.
 And that if you had your Due, all God's
 Creatures ought either to fly and abhor you

for your foul Treasons against their Maker; or revenge his Cause, by joining together in persecuting you: And therefore, that the least Service you receive from any of them is more than you deserve, and that Affronts and Contempt are your just Due.

2. *Penance*; By frequent Acts of Repentance for our past Sins, and calling continually upon God to shew you Mercy; often presenting yourself at his Feet in Prayer, like *St. Mary Magdalene*; or striking your Breast with the Publican. Offer up also to God, in a penitential Spirit, whatever Pains, Crosses, or Sufferings you daily meet with, and Death itself, with all its Agonies, whensoever it shall come; and make it your Study, by frequent Mortifications and Self-denials, to chastise yourself, and to offer up daily some Satisfaction to God, acceptable through Jesus Christ, for the many Injuries you have done him by your Sins.

3. *Resignation and Conformity* to the Will of God in all Events: Ever Remembring, that nothing happens without his Pleasure or Permission: and that this or that Cross is what God, in his infinite Wisdom and Goodness, from all Eternity design'd for you. And as in all your Sufferings you must embrace the Will of God, and chearfully submit to it; so in all your Undertakings you must consult his holy Will, and in all your Actions conform

conform to it as the Rule and Motive of
you do.

4. *Recollection*: By calling to Mind, as often as you can in the Day, the Presence of God, represented as in the very Center of your Soul; making frequent Aspirations and Ejaculations of love to him; offering frequently in the Day your whole Being, all the Powers of your Soul, and all your Senses and Faculties with all your Thoughts, Words and Actions to him; and banish, as much as you can, from you, all vain Amusements, anxious Cares, and irregular Affections; that so your Heart may easily find him, freely embrace him, and quietly repose in him.

ASPIRATIONS and EJACULATIONS that
may be made in the midst of your Daily
Actions.

LORD, encrease my Faith. Lord, I believe, help thou my Unbelief. O let me rather die than consent to the least Doubt of the sacred Truths.

In thee, O Lord, is all my Hope; O let me never be confounded.

Hide me dear Jesus in thy Wounds, bath my Soul in thy precious Blood.

O Fountain of Mercy, have Mercy on me.

O let nothing in Life or Death ever separate me from thee.

Lon

Lord, be thou my Keeper, and keep me from Sin. Lord, look well to me, or I shall betray thee.

O rather let me die a thousand Deaths than offend thee mortally. O when shall Sin have an End?

O my God, teach me to love thee; teach me to serve thee as I ought.

O that I had the Hearts and Tongues of all the World, that I might worthily praise thee, and love thee.

O Divine Love, how little art thou loved in this wicked World! O take Possession at least of my Heart, and let thy sacred Flames ever burn there.

Too late have I known thee, O ancient Truth? Too late have I loved thee, O ancient Beauty.

O the God of my Heart, and my Portion for ever. My God and my All! I desire to be dissolved, and to be with thee.

Who will give me the Wings of a Dove, and I will fly and repose in thee.

As the Hart pants after the Fountains of Water, so my Soul pants after thee my God.

My Soul hath thirsted after my God, the Fountain of Life eternal. O when shall I come and appear in the Presence of my God.

My Heart and my Flesh rejoice exceedingly in the living God.

O Lord enlighten my Eyes that I may never sleep in Death.

The

The Sins of my Youth and my Ignorance
remember not, O Lord.

From my secret Sins cleanse me, O Lord
and for the Sins of others, spare thy Servant.

Not to us, Lord, not to us, but to thy
Name give Glory.

Into thy Hands, O Lord, I recommend my
Spirit.

Lord, save me, or I perish. Lord, make
haste to help me.

Let God arise, and his Enemies be put to
Flight.

Say to my Soul, I am thy Salvation.

I hope to see the good Things of the Lord
in the Land of the Living.

Let the Name of the Lord be ever blessed.

Glory be to the Father, and to the Son, and
to the Holy Ghost.

Lord, what wouldst thou have me do?

My Heart is ready, O God, my Heart is
ready. I have desired thy Law in the very
midst of my Heart.

I will keep my Strength, O Lord, for thee.

Turn away my Eyes, that they may not look
on Vanity.

Thou art just, O Lord, and thy Judgment
is right.

Lord, I have said, now I begin: Let there
be the Change of the Right-hand of the most
high.

The Mercies of our Lord I will sing for ever.

Come let us adore the Lord that made us.

All ye Works of our Lord, bless our Lord, praise and magnify him for ever.

These and such like short Acts of Virtue may be proper, in the midst of your ordinary Actions and Employments, to be secretly repeated in your Hearts, sometimes of one Sort, sometimes of another, as Occasion shall require, and the Spirit of God shall suggest.'

PRESERVATIVES and REMEDIES
against Sin.

THE most general Prescriptions against all Kinds of Sin, are frequent and fervent Prayer, Meditation and Consideration of the our last Things, and of the other great Christian Truths; frequenting the Sacraments with due Preparation; reading spiritual Books; daily examining your Conscience; Devotion to the Passion of Christ, to his blessed Mother, and to the Saints; a continual Watchfulness over yourself; giving Alms according to your Ability; daily mortifying your own Inclinations, and chastising the Flesh: and particularly taking Care to shun the Occasion of Sin, and to resist the first Motions of Evil.

Against PRIDE.

AGAINST the sin of *Pride* (which consists in an inordinate Love of one's own
L Excellence,

Excellence, in thinking vainly or too well of one's self,) Divines prescribe the following Remedies: 1. To study and know one's self, and often to consider the Meanness of our Extraction, viz. The Body from Dirt and Corruption, and the Soul, from nothing; the Infection of Sin; the many Miseries of our present Condition; our perpetual Reluctance to Good, and Inclination to Evil; the certainty of Death, and uncertainty of our eternal Lot; and above all to consider what a deplorable Figure a Soul in mortal Sin makes in the sight of God; how often this has been our case, if not so at present: Ah! what Confusion then, what Horror, what an eternal Damnation have we deserved! And after all, dare we lift up our Head by *Pride*?

2. To set before your Eyes the Example of Christ, who humbled himself to the Death of the Cross, to cure our Pride; and who particularly calls upon all his Followers to learn from him to be *meek and humble of Heart*, St. Matt. xi. 29. and declares that except they become *as little ones, they shall not enter into the Kingdom of Heaven*, St. Matt. xviii. 3.

3. To meditate often upon the manifold Damages which the Soul sustains from Pride which corrupts its very Vitals, and lays it open to all Evils; because God resists the Proud, and withdraws his Graces from them.

two And the Evangelist says, *And if any man will be first, he must be last* To

considered

4. which our 5. and of o of G embr offer 6. comr little That vain, Hon which hat e bette of th both and f ever strict hat I dian e make to ou 7. amin scrib

4. To consider the dreadful Punishments which *Lucifer* and his Companions, as well as our first Parents, &c. have incurr'd by Pride.

5. To accustom one's self both to interior and exterior Acts of *Humility*, and Contempt of ourselves, highly to prize and daily to beg of God this necessary Virtue; and willingly to embrace *Humiliations*, as often as they are offered.

6. With Regard to the Things which most commonly nourish our Pride, to consider how little Reason we have to be proud of them: That they are generally Things empty and vain, fading and perishable; such as worldly Honours, Riches, Beauty, fine Cloaths, &c. which give no intrinsic Value or Worth to them that enjoy them, nor make them one whit the better; but, on the contrary, if they are proud of them, render them odious and contemptible both to God and Man. And as for any real and solid Goods that we may have, we must ever remember whose Gifts they are, what a strict Account we must one Day give of them; that Humility is the best Ornament and Guardian of them; and that Pride will not only make them useless, but even pernicious both to ourselves and others.

7. 'Tis also a great Help towards overcoming Pride, that we should be thoroughly sensible of our failure in this Kind. For many

will not believe that they are proud, and such as these are in the most dangerous Way of all. For how shall Persons be persuaded to seek Remedies, who will not believe they are sick.

Against VAIN-GLORY.

A GAINST the Sin of *Vain-Glory*, which is near a kin to *Pride*, and consists in an inordinate Desire and Love of being praised and esteemed by others, Divines prescribe,

1. That we should seriously consider how short, how inconstant, how empty and vain is all human Glory, and all the Praise and Esteem of Men; which adds nothing to us in the Sight of God, the just, true and eternal Judge of all Merit: And what we are in his Sight, that only is what we are, and nothing more.

2. That we should consider how great and how pernicious an Evil *Vain-Glory* is; which robs God of his Glory, and Man of the Reward of his good Works; which corrupts the best of Actions, and makes the Actors liable to the Divine Vengeance: Besides the cursed Brood of Vices which ordinarily are the Offspring of *Vain-Glory*; such as Envy, Detraction, Contention, Hypocrisy, Love of Novelty, Disobedience, &c.

3. That we should often repeat to ourselves that of the Apostle, *What hast thou, that thou hast not received? And if thou hast received, why dost thou glory as if thou hadst not received it?* 1 Cor. iv. 7.

Against COVETOUSNESS.

AGAINST *Avarice* and *Covetousness*, which is an inordinate Love and Desire of Riches, or worldly Goods, Divines prescribe, 1. That we should often meditate on the Danger and pernicious Consequences of this Vice, which St. Paul, 1 Tim. vi. calls the *Root of all Evil*; where also he affirms, that such as *have a Mind to become rich, fall into Temptation, and the Snare of the Devil, and into many unprofitable and hurtful Desires, which drown Men in Destruction and Perdition.* Hence the wise Man tells us, Eccles. x. 10. *that nothing is more wicked than to love Money, because such a Man will sell his very Soul.* And our Saviour himself assures us, that *no Man can serve both God and Mammon*, St. Matt. vi. 24.

2. That we should consider, that these Riches (which Worldlings so much covet) if we form a Judgment of them by the Light of Faith, and the Maxims of the Gospel, are more to be feared than desired, by Reason of the many Occasions of Sin to which they commonly expose the Soul. Hence our Saviour, St. Luke vi. pronounces a *Woe to the Rich, because they have their Comfort here.* And St. Matt. xix. declares, that it is *easier for a Camel to pass through the Eye of a Needle, than for a rich Man to enter into the Kingdom of Heaven.*

3. That we should set before our Eyes the Example of Christ, who chose to be born in Poverty, and die in Poverty, tho' he was the Lord of all; whose chief Favourites have generally been such as were the most poor and despised in this World; and who pronounces such *blessed*, St. Luke vi.

4. That we should often think of the Treasures of a happy Eternity, prepared for the *Poor in Spirit*, St. Matt. v. And often reflect upon that Sentence of Christ, St. Matt. xvi. *What doth it profit a Man, if he gain the whole World, and lose his own Soul?*

5. That we should have Death always before our Eyes, which will quickly strip us of all; and give us so much the more Pain, in violently separating us from our Riches, by how much the more our Heart has cleaved to them. *They have slept their Sleep, and the Men of Riches have found nothing in their Hands*, Pf. lxxv. *We brought nothing with us into the World, and surely we shall not be able to carry any Thing out with us. Having then Food and Covering, with these we are content*, 1. Tim. vi.

6. That we should consider, that the Riches of this World, which the Gospel calls *deceitful*, St. Matt. xiii. are *Thorns*, which prick and gore the Soul with many Cares, Anxieties and Solitudes, which instead of satisfying, encrease the Thirst. Whereas a small Matter

is really sufficient for this transitory Life; and this may be had without all this Solicitude. Truth itself having engaged his Word, *Seek first the Kingdom of God, and the Justice thereof, and all these Things shall be added unto you, St. Matt. vi.* Hence Heb. xiv. *Let your Manners, says the Apostle, be without Avarice, content with what you have, for he has said, I will not forsake thee nor leave thee.*

7. The Rich, that are hard and unmerciful to the Poor, ought to be put in Mind of the last Judgment, and of the Sentence that shall then be pronounced against such as have not done Alms: That Mercy is promised to the Merciful; but *Judgment without Mercy to such as have not shewed Mercy, St. James ii.* That the Poor are the Members of Christ, and that what we do to them, he takes as done to himself, *St. Matt. xxv.*

8. On the other Hand, the Poor, who are uneasy under their Condition, and are tempted to covet what the World calls a better Fortune, ought often to set before their Eyes their Saviour, either in the Crib of *Bethlehem*, or on the Cross upon Mount *Calvary*: and contemplating his Poverty, embrace their own as the Livery of Christ.

9. But as it is the common Misfortune of such as are covetous, whether they be rich or poor, that they don't believe, and will not be persuaded

persuaded, that they are covetous, but delude themselves under the specious Cover of a pretended Necessity, and of the prudent Care that every one ought to have of the main Chance, as they very improperly call it; therefore the first and most necessary Prescription against Avarice is, that a Person should study and know himself, and by humble fervent Prayer obtain this Self-knowledge from God, without which, it is to be feared, all other Remedies will prove ineffectual.

Against L U S T.

A G A I N S T the Sin of *Lust* (which is an inordinate Love of carnal Pleasure) Divines prescribe, 1. To fly the Occasions; such as immodest Books and Plays, wanton Dalliances, indiscreet Freedoms, &c. and most particularly bad Company, and all Conversation with such Persons as one has sinned with in this Kind.

2. To avoid Idleness and to be very temperate in Eating and Drinking.

3. To keep a Watch over the Eyes, that Death may not enter in by those Windows; and to resist with Vigour the first Beginnings of these Temptations.

4. To be diligent in all spiritual Exercises, such as Meditation, Prayer, spiritual Reading, frequenting the Sacraments, &c.

5. To

5. To think often upon the Passion of Christ; and particularly, in the Time of Temptation, to have Recourse to this Meditation.

6. To be devout to the blessed Virgin and to the Saints.

7. To remember that God sees us, and that our Guardian Angels are present with us; and to be ashamed to do before them, what we should be ashamed to do in the Sight of any Man.

8. To think of the dreadful Punishments which God has so often inflicted upon Account of this Vice; the many Mischiefs it causes both to Soul and Body; the Blindness and Hardness of Heart it usually produces; and, in fine, the everlasting Torments of Hell, which such Sinners, without Repentance, will be plunged into.

9. To be very humble: Since it is a common Judgment of God to suffer Persons to fall into these shameful Sins, in Punishment of their Pride.

10. In time of Temptation to turn away the Eyes of the Soul, as much as possible, from the Temptation, and to run to Christ crucified; to hide one's self in his Wounds, and with all Fervour to implore his Mercy, &c.

Against ANGER.

A G A I N S T *Anger, Hatred, and Desire of Revenge,* Divines prescribe, 1. That we should endeavour to humble and to despise ourselves;

ourselves; for Anger springs from Pride: And that we should often remember what our Sins have deserved, and how little Reason we have to take it ill, that any of God's Creatures should offend us, who have so often and so grievously offended our Creator; and who, if we had our just Deserts, should be trampled on by Devils for all Eternity.

2. That we should set before our Eyes the Meekness and Charity of Jesus Christ; who particularly calls upon all his Followers to learn these Virtues of him: *Learn of me, because I am meek and humble of Heart*, St. Matt. xi. *I give you a new Commandment, that you love one another as I have loved you*, St. John xiii. and who so often declares, that except we forgive Injuries from our Hearts, God will never forgive us.

3. That we should consider in the Morning what Occasions may probably occur in the Day, in which we shall be in Danger of being provoked to Anger; that so we may either decline the Occasions; or if this cannot be done, may prepare and arm ourselves against them, by good Resolutions grounded upon the Love of God, and by hearty Prayers for his Divine Assistance.

4. That when we find the Motions of Wrath arising in our Hearts, we should resist them without Delay, and strive to bridle and keep them down, calling upon God for

for this Purpose: And if possible, that we should go out of the Company, or hold our Peace, or at least speak nothing but what may be mild and humble.

5. That in all Events we should not so much consider the Man from whom we think we have received an Injury or Provocation, as God, ever good and ever just, without whose Pleasure or Permission nothing happens in this World; and who, upon these Occasions, is pleased that we should be thus tried or chastised for our Sins.

6. That we should often consider the many Motives Christians have to love one another, and to bear with one another. We are all Children of the same Father, the God of Love and Peace, and of the same Mother, the Church of God; we are all Brethren in Christ; and he has loved us all to that Degree as to shed his Blood for us; in Return for which Love, he desires that we should love one another: We all partake of his Body and Blood, the Sacrament of Unity and Love: We all aspire to the same heavenly Country, the Place of everlasting Peace and Love. And therefore 'tis with Reason that our dying Lord has made this Love the true Test by which it is to be known whether we are his Disciples or no; *In this shall all Men know that you are my Disciples, if you Love one another, St. John xiii. 35.*

Against

Against IMPATIENCE.

A GAINST *Impatience* in Poverty, Sickness, Pains, Labours, and Afflictions of what Kind soever, 1. 'Tis proper to set before our Eyes the Poverty, Labour and Passion of Jesus Christ, who by his Patience redeemed us; the Sufferings of the Martyrs, and the Examples of all the Saints, who through many Tribulations have entered into the Kingdom of Heaven: and to remember that there is no other Way to that Kingdom of everlasting Rest and Joy, but the Way of the Cross: That the Sufferings of this Life bear no Proportion with the Happiness of the next: That these light and momentary Troubles, borne with Patience, work in us an eternal Weight of Glory.

2. To consider that these Sufferings are sent us from God; and that it is in vain to resist his holy Will, and foolish and sinful to repine at it. His infinite Wisdom knows what is best for us; and his infinite Goodness sends us that which he knows to be the best: Impatience will only make our Cross the heavier, and make us lose the Reward of it.

3. To consider the great Advantages of temporal Afflictions, inasmuch as they wean us from the Love of the World; teach us to have Recourse to God, and to put our Trust, in him alone; make us enter into ourselves and

and give us an Opportunity of exercising the great Virtues of Humility, Patience, and Resignation, and of doing Penance for our Sins. How many are now Saints in Heaven, who would never have come thither, but by the Occasion of Afflictions.

4. To meditate often, in the Time of our Sufferings, upon the Multitude and Enormity of our Sins, and what we have deserved for them: upon the eternal Torments of Hell: upon the shortness of the Sufferings of this Life, and the everlasting Joys of Heaven, which patient Suffering will bring us to: whereas we cannot have our Heaven both here and hereafter.

5. Under all Sufferings to have Recourse to Christ crucified: to beg of him the Grace of Patience: to offer up all we suffer to him, to be united to his Sufferings, and to be sanctified and accepted through him. Lord give me Grace to suffer with Patience what thou sendest, and send what thou pleasest.

Against GLUTTONY and DRUNKENNESS.

A G A I N S T the Sins of *Gluttony* and *Drunkenness*, Divine prescribe, 1. That such Sinners should often consider the many Evils that are the Consequences of these Sins, which change Men into Brutes; rob them of their Reason, destroy their Health, shorten their Lives, consume their Substance, disturb the Peace

Peace of their Families, withdraw from their Wives and Children their necessary Subsistence, give Scandal and ill Example to their Neighbours, foment their Passions, set open the Gate to all other Sins, make their Souls dull and insensible to all that is good, unfit for Prayer and Contemplation, and perfectly Slaves to their sensual Inclinations. So that, as we daily see, of all Vices there is none more difficult to be cured: For these Sins, when once come to a Habit, generally follow Men to their Graves, and plunge them into Hell, where with the rich Glutton, they will thirst for all Eternity, and never obtain so much as one Drop of Water to refresh them.

2. That they should often meditate upon the following Sentences of holy Writ: *Isa. v. Wo to you that are mighty at drinking Wine: and stout Men at mingling Drunkenness. St. Luke xxi. Take heed to yourselves lest your Hearts be loaded with Surfeiting and Drunkenness.—and that Day come upon you on a sudden. Rom. xiii. Let us cast away the Works of Darknes, and put on the Armour of Light. Let us walk decently as in the Day, not in Revellings and Drunkenness, &c. 1 Cor. vi. Don't deceive yourselves: Neither Fornicators—nor Drunkards—shall possess the Kingdom of God Gal. v. The Works of the Flesh are manifest, such as Fornication,—Drunkenness, Revelings, and the like; of which I foretel you, as I have before told you, that they that do such Things shall not obtain the Kingdom of God. Phi. iii.*

Many

Many walk, of whom I have often told you (and now I tell you with Tears) that they are Enemies of the Cross of Christ, whose End is Destruction, whose God is their Belly, &c.

3. That they should carefully fly the Occasions of these Sins, such as Taverns and other public Houses, Feasts, drunken Companions, &c. and should stint themselves to a certain Quantity, not to be exceeded: punishing themselves with Fasting and Abstinence, if they should transgress.

4. That by daily Prayers and Tears they should beg of God, thro' Jesus Christ, and his Thirst upon the Cross, and the Gall and Vinegar that he took for us, to shew Mercy to them, and to deliver them from so wicked and pernicious a Habit.

Against ENVY

E N V Y is a repining at another's Good, which the envious Man conceives to be an Evil to himself, as lessening the Excellence and Esteem which he aims at: So that Envy, tho' commonly reckoned amongst the capital Sins, because of the many other Sins that spring from it, is indeed a Daughter of Pride and Vain glory. Against Envy, Divines prescribe,
1. To consider the Heinousness of this Sin, directly opposite to Charity, the Queen of Virtues: for Charity is a Joy in the Glory of God, and the Good of our Neighbour: whereas Envy grieves at both the one and the other.

2. To consider the dreadful Consequences this Sin, when once it has got the Mastery of the Heart. It was Envy that made *Cain* murder his Brother *Abel*: It was Envy that made the Brethren of *Joseph* sell him into *Egypt* and that made *Saul* so often seek the Life of *David*: It was thro' Envy that the *Jews* crucified Christ: It is the Devil's Sin, who continually seeks our Ruin, out of pure Envy without any Advantage to himself.

3. To consider that the Nature of this Sin is such, as to yield no manner of Pleasure or Profit to the Sinner, but only gnaw and torture his Soul, and to make him miserable both here and hereafter. Ah! how unhappy are they, who become Evil themselves by the Occasion of another's Good: and how wilfully blind, to prefer the Bitterness and racking Pains of Envy before the Joys and Sweetness of Charity!

4. To lay the Axe to the Root of the Evil, by applying proper Remedies to Pride and Vain-glory, from which Envy springs, and to learn to despise this transitory World, and its petty Honours, and to aspire after eternal Glory.

5. To watch and pray continually against so dangerous an Enemy. To pray also for those whom we are tempted to envy, and to speak well of them upon all Occasions.

Against

Against S L O T H.

SLOTH, in the Sense in which it is number'd by the Divines among the capital Sins, is a certain Laziness of Mind, opposite to the Love of God and Devotion; loathing as it were the beginning or going on with such Things as appertain to God's Glory and our Soul's Salvation. Against *Sloth* it is proper to consider, 1. How very *short* the Time of this Life is, which is given us in order to *labour* for Eternity, and to send before us a stock of good Works, on which we may live for Eternity: How *precious* then is every Moment of this short Time, upon the good Use of which an endless Eternity depends. Ah! let us not then lose one Moment of it; every Moment is worth an Eternity; because in every Moment we may purchase an additional Degree of eternal Glory; but when once the Time is passed, it never more returns.

2. To remember the strict Account that will be one Day demanded of us, by an All-seeing Judge, of the Employment of the whole Time of our Lives; and to reflect seriously upon the Sentence that was passed upon the barren Fig-Tree, and upon the slothful Servant that hid his Talent in the Ground.

3. To set before our Eyes the Examples of Christ, and of his Saints; and often to read and meditate on their Lives.

4. To

4. To meditate also upon such other Subjects as may help to move us to the Love of God, and to Fervor in his Service: such as the Considerations of the Divine Perfections; the Love of God to us, and of his Benefits of the Passion of our Redeemer, and of the Glory of his heavenly Kingdom, prepared to reward our short Labours here.

5. To reflect upon the Pains that Worldlings take, and the Danger they go through for a little Dirt of the Earth; and shall not we do much more for a happy Eternity?

6. To remember in all our Actions, that our great Master's Eye is ever upon us; and therefore to labour to perform them all with Perfection, in order to please him.

7. To prescribe to one's self a Regulation of one's Time, and a Variety in one's good Exercises; and so by the Help of Good Customs to make that easy and agreeable which otherwise would be tedious and distasteful.

INSTRUCTIONS *and* DEVOTION
for CONFESSION.

“ **I**N order to prepare yourself to make
 “ a good Confession, endeavour in the first
 “ Place to recommend the Matter earnestly
 “ to God; and for some Days beforehand to
 “ frequent

quently, and fervently, beg his Divine Grace and Assistance : And this more especially, if you have for a long Time lived in a Habit of Sin : In which Case it is most proper to prepare yourself by a spiritual Retreat of some Days, during which Time you may seriously enter into yourself, and perform the Ten Meditations (which we have transcribed above from St. *Francis de Sales*) or such like Devotions, by which you may be sufficiently disposed for so great a Work; which otherwise, 'tis to be feared, might be ill done, by being done too hastily.

“ Examine your Conscience with Care and Diligence, yet without too much Anxiety and Scrupulosity. Consult the Table of Sins to help your Memory; and reflect in particular on the evil Inclinations you are most subject to, on the Places and Companies you have been in, on your usual Employments, on the Duties of your Calling, and how you have discharged them, &c. And in every Sin, whether of Commission or Omission, strive to call to your Remembrance the Number of Times you have been guilty.

“ When you have duly examined your Conscience, don't think this is all you have to do in order to be rightly prepared for Confession : The greatest part of the Work re-

“ mains

“ mains still to be done; and that is, to take
“ proper Time and Care to procure a hearty
“ Sorrow and Detestation of all your Sins,
“ which you have offended so good a God
“ with a full Determination, with the Grace
“ of God, to avoid the like Sins for the future
“ and to fly the Occasions that usually bring
“ you to Sin; and to take proper Measures
“ to begin a new Life.

“ In order to obtain this hearty Sorrow
“ your Sins, and this firm Purpose of Amendment,
“ you must earnestly beg it of God
“ whose Gift it is; and you must make use
“ such Prayers, Considerations and Meditations,
“ as may be most proper to move you to
“ it. Particularly reflect on the four
“ Things, on the Enormity of Sin, on the
“ Goodness of God and his Benefits to you,
“ on the Death and Passion of Christ, &c.
“ And when you have obtained this hearty
“ Sorrow and Resolution, then you may hope
“ that you are sufficiently prepared for Confession,
“ and not till then.

“ If you have any Thing upon your Conscience,
“ which you have a particular Difficulty in
“ Confessing, cease not with Prayers
“ and Tears to importune your heavenly Father
“ to assist you in this Regard, till he give
“ you the Grace to overcome that Difficulty.
“ And be sure never to go to Confession with
“ Design of telling a Lie to the Holy Ghost.

“ A



by Ignatius Kelly in S^t. Marys Lane



Ah! what a Comfort it will be to you to ease your Conscience of its Load! And what a Rack and Torture sacrilegiously to conceal it!

“ Let your Confession be *humble*, without seeking Excuses for your Sins, or throwing the Fault on others: Let it be *entire* as to the Kind and Number of your Sins, and such Circumstances as quite change the Nature of the Sin, or notoriously aggravate it. Be modest in your Expressions, and take care not to name any third Person.”

PRAYER to implore the Divine Assistance, in order to make a good Confession.

O ALMIGHTY and most merciful God, who hast made me out of nothing, and deem'd me by the precious Blood of thy only Son; who hast, with so much Patience, borne with me to this Day, notwithstanding all my sins and Ingratitude; ever calling after me to turn to thee from the Ways of Vanity and Iniquity, in which I have been quite wearied out in the Pursuit of empty Toys and mere shadows; seeking in vain to satisfy my Thirst with muddy Waters, and my Hunger with scraps of Swine: Behold, O most gracious Lord, I now sincerely desire to leave all these evil Ways, to forsake this Region of Death, where I have so long lost myself, and to return
to

to thee the Fountain of Life. I desire, like the Prodigal Child, to enter seriously into myself, and with the like Resolution rise without Delay, and go home to my Father, tho' I am infinitely unworthy to be called his Child, in hopes of meeting with the like Reception from his most tender Mercy. But, my God, tho' I can go astray from thee far enough of myself, yet I cannot make one Step towards returning to thee, unless thy Divine Grace stir me up and assist me. This Grace then, I most humbly implore, prostrate in Spirit before the Throne of thy Mercy; I beg for the Sake of Jesus Christ, thy Son, who died upon the Cross for my Sins: I know thou desirest not the Death of a Sinner, but that he be converted and live; I know thy Mercies are above all thy Works; and I most confidently hope, that as in thy Mercy thou hast spared me so long, and hast now given me this Desire of returning to thee; so thou wilt finish the Work that thou hast begun, and bring me to a perfect Reconciliation with thee.

I desire now to comply with thy holy Institution of the Sacrament of Penance; I desire to confess my Sins with all Sincerity to thee and to thy Minister; and therefore I desire to know myself, and to call myself to an Account by a diligent Examination of my Conscience. But, O my God, how miserably shall I deceive myself, if thou assist me not in this great Work

thy heavenly Light. O! remove then even
that Veil that hides any of my Sins from me,
that I may see them all in their true Colours,
and may sincerely detest them. O let me not
any longer be imposed upon by the Enemy, or
by my own Self-Love so as to mistake Vice for
Virtue, to hide myself from myself, or any
Way to flatter myself in my Sins.

But, O my good God, what will it avail
me to know my Sins, if thou dost not also give
me a hearty Sorrow and Repentance for them,
without this my Sins will be all against me still,
and I shall be still thy Enemy, and a Child of
Hell. Thou insisatest upon a Change of Heart,
without which there can be no Reconciliation
with thee; and this Change of Heart none but
thou canst give. O give it me then, dear Lord,
at this Time. Give me a lively Faith, and a
firm Hope in the Passion of my Redeemer;
teach me to fear thee, and to love thee. Give
me for thy Mercy's Sake a hearty Sorrow for
having offended so good a God. Teach me to
detest my Evil Ways; to abhor all my past
ingratitude; to hate myself now with a per-
fect Hatred for my many Treasons against
thee. O give me a full and firm Resolution of
leading a new Life for the future, and unite
me to thee with an eternal Band of Love,
which nothing in Life or Death may ever break.
Grant me also the Grace to make an entire
and sincere Confession of my Sins, and to ac-
cept

cept of the Confusion of it, as a Penance justly due to my Transgressions. Let not the Enemy with all his Artifices prevail upon me to pass over any Thing, thro' Fear or Shame. Rather let me die than consent to so great an Evil. Let not Self-Love deceive me, as I fear it has done too often. O grant, that this Confession at least may be good, and for the sake of Jesus Christ thy Son, who died for me and for all Sinners, assist me in every Part of my Preparation for it, that I may go through every Part of it with the same Care and Diligence, as I should be glad to do at the Hour of my Death, that so being perfectly reconciled to thee, I may never offend thee more.

O blessed Virgin, Mother of my Redeemer, Mirror of Innocence and Sanctity, and Refuge of penitent Sinners, intercede for me thro' the Passion of thy Son, that I may have the Grace to make a good Confession. All you blessed Angels and Saints of God, pray for me a poor miserable Sinner, that I may now, effectually turn from my evil Ways, that so henceforward my Heart may be for ever united with yours in eternal Love, and never more go astray from the sovereign Good. *Amen.*

This, or the like Prayer, maybe frequently repeated, for some Days before Confession in order to obtain of God the Grace of making a good Confession.

An EXAMINATION of CONSCIENCE upon
the TEN COMMANDMENTS, &c.

HAVE you been guilty of Heresy, or Disbelief of any Article of Faith, or of voluntary doubting of any Article of Faith? How often? And for how long a Time? Or have you rashly exposed yourself to the Danger of Infidelity, by reading bad Books, or keeping wicked Company? How often?

Have you by Word or Deed denied your Religion, or gone to the Churches or Meetings of Heretics, so as to join any Way with them in their Worship? Or to give Scandal? How often?

Have you been ignorant of the Articles of your Creed, or of the Commandments, or of any of those Things which Christians in your Station are bound to know? For how long a Time?

Have you been negligent in the Worship of God; seldom or never adoring and praising him, or giving him Thanks; praying but listlessly, or with little Attention; and neglecting to make Acts of Faith, Hope, or Love of God; how long has this Negligence continued?

Have you despaired of Salvation, or of the forgiveness of your Sins? Or have you rashly presumed upon finding Mercy; going on in your Sins without any Thoughts of Amendment; or depended upon a Death-bed Repen-

tance? How long have you been in this Way?

Have you been guilty of Idolatry, or giving divine Honours to any Thing created? Or used any Witchcraft, or Charms, or Spells or such like diabolical Inventions? How often? And with what Scandal or ill Example to others?

Have you employed Prayers, or sacred Names to superstitious Uses? How often?

Have you consulted Fortune-Tellers, or made use of any superstitious Practices to find out Things to come, recover Things lost, &c. How often?

Have you given Credit to Dreams, taken notice of Omens, or made any other superstitious Observations? How often?

Have you blasphemed God or his Saints? How often?

Have you abused the holy Scripture, or scoffed at holy Things? How often?

II. Have you sworn falsely, or what you did not certainly know, whether it was true or false? Or have you sworn to do any thing that was wicked or unlawful? Or broken your lawful Oaths? How often?

Have you had a Custom of swearing rashly and inconsiderately by the Name of God, by your Soul, or by the Way of Imprecation upon yourself? How long have you had this Custom? How many Times a Day have you sworn in this Manner? have you sworn by the Blood or Wounds of God, or any other blasphemous Oath? How often?

Have you cursed yourself or others, and if so, was it from your Heart? How often?

Have you been accessory to others swearing, cursing, or blaspheming? How often?

Have you broken any Vow, or solemn Promise made to God? How often?

III. Have you neglected to hear Mass upon *Sundays* and *Holidays* of Obligation? Or have you heard it with wilful Distractions? Or not taken Care that your Children or Servants should hear it? How often?

Have you spent those Days in Idleness, or in Sin? Or been the Occasion of others spending them so? How often?

Have you done any servile Work without Necessity upon those Days; or set others on doing so? How often?

Have you broken the Days of Abstinence commanded by the Church; or eaten more than one Meal on Fasting Days? or been accessory to others so doing? How often?

Have you neglected to confess your Sins, once a Year; or to receive the B. Sacrament at *Easter*?

Have you made a sacrilegious Confession or Communion, by concealing some mortal Sin in Confession, or what you doubted might be mortal; or for Want of a hearty Sorrow for your Sins, and a firm Purpose of Amendment: or by being grossly negligent in the Examination of your Conscience? How often? Have

you received any other Sacrament, for Example, Confirmation, or Matrimony, in mortal Sin?

Have you neglected to perform the Penance enjoined in Confession? or said it with wilful Distractions? how often?

Have you presumed to receive the B. Sacrament after having broken your Fast?

Have you, after falling into mortal Sin, neglected for a long Time to return to God by Repentance? and for how long a Time?

IV. Have you been wanting in your Duty to your Parents, by not loving them, or not shewing them due Respect; or by disobeying them, and was it in any Matter of Moment? or have you been disobedient to any other lawful Superior? how often?

Have you desired your Parents Death, or cursed them? or given them injurious Language? or lifted up your hands against them, or threatned them? or provoked them to swear, or otherwise to offend God? or caused them any considerable Trouble or Uneasiness? how often?

Have you stolen from your Parents, or otherwise wronged them? or squandered away the Substance? how much, and how often?

Have you neglected to succour your Parents in their necessities, either corporal or spiritual?

If God has blessed you with Children, have

you been negligent in procuring that they should be speedily baptized? or that they should be timely instructed in their Prayers and the Christian Doctrine? or have you been wanting to give them early Impressions of the Fear and Love of God? or in taking Care of their discharging their Duty with Regard to the Sacraments?

Have you neglected to correct them; or been excessive in your Corrections?

Have you neglected to remove from them the Occasion of Sin, such as wicked Companions, bad Books, Romances, &c. or suffered them to lie in the same Bed with one another, with Danger of their Chastity?

Have you flattered them in their Passions, or indulged them in their evil Inclinations?

Have you given them bad Example? how often? and in what Kind?

V. Have you desired any one's Death thro' Hatred or Malice? or for your temporal Interest? how often? have you revenged yourself of any one by Word or Action; or desired Revenge, or taken Pleasure in the Thoughts of it? how often?

Have you provoked, challenged, or struck others; or been guilty of quarreling or fighting with them? how often? and what Mischief have you done them?

Have you borne Malice to others, or refused to be reconciled to them? for how long a Time?

Time? and what Sort of Evil had you in your Heart against them?

Have you procured, or thought to procure, Miscarriage? or given any Council, Aid, or Assistance thereunto? how often?

Have you done any Thing to shorten your own, or any other's Life, or to hasten Death, or rashly exposed yourself or others to Danger, how often?

Have you desired your own Death, through Passion, or Impatience? or entertained any Thoughts of making yourself away, or attempted or designed any such Thing? how often?

Have you neglected to give Alms according to your Condition and Ability? or to reclaim Sinners, when it lay in your Power, how often?

Have you been guilty of any spiritual Murder, by drawing others into mortal Sin? or have you been accessory to the Sins of others, by Counsel or Command, or any other Way, how often? and what Sins?

Have you given Scandal, or Occasion of Sin to others, by lewd or irreligious Discourse; by Drunkenness or Swearing? by Immodesty of Dress or Behaviour, &c. Where note, that the Circumstance of Scandal is generally found in all Sins that are known to others, by Reason of the Force of ill Example, which encourages others to Sin.

Have you committed any Thing that you judged or doubted to be a mortal Sin, tho' perhaps it was not so? how often? or have you exposed yourself to the evident Danger of mortal Sin? how often? and what Sin?

VI. Have you been guilty of Fornication, or Adultery, or Incest, or any Sin against Nature, either with a Person of the same Sex, or with any other Creature? how often? or have you designed or attempted any such Sin, or sought to induce others to it? how often?

Have you been guilty of Self-Pollution? or of immodest Touches of yourself? how often?

Have you touched others, or permitted yourself to be touched by others immodestly? or given or taken wanton Kisses, or Embraces, or any such like Liberties? how often?

Have you looked at immodest Objects with Pleasure or Danger? read immodest Books or Songs to yourself or others? kept indecent Pictures? willingly given Ear to, or taken Pleasure in hearing loose Discourse, &c. or sought to see or hear any Thing that was immodest? how often?

Have you exposed yourself to wanton Company? or played at any indecent Play? or frequented Masquerades, Balls, Comedies, &c. with Danger of your Chastity? how often?

Have you been guilty of any immodest Discourses, wanton Stories, Jest, or Songs, or Words of double Meaning? how often? and before

before how many? and were the Persons before whom you spoke or sung, married or single? for all this you are obliged to confess, by Reason of the evil Thoughts these Things are apt to create in the Hearers.

Have you abused the Marriage Bed by any Actions contrary to the Order of Nature? or by any Pollutions? or been guilty of any Irregularity, in order to hinder your having Children? how often?

Have you without a just Cause refused the Marriage Debt? and what Sin may have followed from it? how often?

Have you debauched any Person that was innocent before? have you forced any Person, or deluded any one by deceitful Promises, &c. or designed or desired so to do? how often? you are obliged to make Satisfaction for the Injury you have done?

Have you taught any one Evil which he knew not before? or carried any one to lewd Houses, &c. how often?

VII. Have you been guilty of Stealing or Cheating, or any Way wronging your Neighbour in Buying or Selling, or any other Bargains or Contracts? or have you been accessory to another's committing any such Injustice? how often? and to what Value?

Have you unjustly retained what belonged to another? how long? and to what Prejudice?

Have

Have you contracted Debts without Design of paying them; or without any Prospect of being able to pay them? or have you delayed or refused to pay your just Debts when you were able? or have you by prodigal Expences rendered yourself unable, and so wronged your Creditors, or your own Family? how often?

Have you been guilty of Usury in the Loan of Money? how often?

Have you put off false Money? how much? how often?

Have you caused any Damage to your Neighbour in his House, Cattle, or other Goods? how often?

Have you professed any Art, or undertaken any Business without sufficient Skill or Knowledge? and what Prejudice has your Neighbour suffered from it?

Have you bought or received stolen Goods? or taken of those that could not give &c. how often?

Have you neglected your Work or Business, to which you were hired, or by Contract obliged? how often? and to what Prejudice? or have you broken your Promise in Matters of Consequence?

N. B. *In all Sins of Injustice whereby one has done any Wrong to one's Neighbour, either in his Person, or in his Goods, or in his Character, Honour, or good Name, one is strictly obliged to make full Satisfaction and Restitution, if it lies in one's Power: Otherwise the Sin will not be forgiven.*

Have

Have you then neglected or delayed without just Cause to make Satisfaction and Restitution, when it was in your Power? how long?

VIII. Have you been guilty of Lies? and whether in any matter of Consequence? or to the Prejudice of any one? how often?

Have you been guilty of Hypocrisy or Dissimulation? how often?

Have you entertained a bad Opinion of your Neighbour without Grounds, or judged rashly of his Actions and Intentions? how often?

Have you been guilty of the Sin of Detraction, which consists in taking away or lessening your Neighbour's Reputation, either by saying of him what is false or uncertain, or by publishing what is secret? how often have you done so? before how many? you are obliged to make Restitution?

Have you willingly given Ear to Detraction? have you taken Pleasure in it? Or any Way encouraged it? or not hindered it when you might? how often?

Have you prejudiced your Neighbour's Honour by Reproaches and Affronts, or robbed him of the Peace of his Mind by Scoffs and Derision? how often?

Have you, by carrying Stories backwards and forwards, or any other Way, caused Misunderstanding or Quarrels betwixt Neighbours? how often? and to what Prejudice?

Here

Here also Judges, Lawyers, Solicitors, &c. ought to examine themselves what Injustice they may have been guilty of in judging or managing Causes, &c. as well as Accusers, Witnesses, &c.

IX. Have you willingly taken Pleasure in unchaste Thoughts or Imaginations? or entertained unchaste Desires? Were the Objects of your Desires Maids or married Persons; or Kinsfolks, or Persons consecrated to God? how often?

Have you taken Pleasure in the irregular Motions of the Flesh; or not endeavoured to resist them? how often?

Have you entertained with Pleasure the Thoughts of saying or doing any Thing which it would be a Sin to say or do? how often?

Have you had the Desire or Design of committing any Sin? Of what Sin? how often?

X. Have you desired your Neighbour's Loss or Misfortune, or any public Calamity, that you might be a Gainer by it? how often?

Have you desired your Neighbour's Goods, not caring whether you got them right or wrong? Or been in a Disposition of stealing, or otherwise wronging him, if it lay in your power? how often?

XI. As

XI. As to the capital Sins: have you been guilty of *Pride*, or Complacency in yourself, or Contempt of others? or of *Vain Glory*, by doing your good Actions for the procuring Esteem? or of *Avarice*, in affecting too much the Things of this World? how often?

Have you been guilty of eating or drinking to Excess, so far as considerably to prejudice or endanger either your Health or Reason? how often? and with what Scandal?

Have you made others drunk? or sought to make them so? or gloried in having made them so? how often?

Have you gloried in any other Sin whatsoever? how often? and before what Company and what Sin?

Have you envy'd or repined at your Neighbour's Good? or rejoiced at his Harm? how often?

The rest of the capital Sins have been examined before.

Here also Masters and Servants, Husbands and Wives, Lawyers and Physicians, Ecclesiastics and Magistrates, &c. ought to examine into the Sins which are peculiar to their States and how far they may have neglected the Duties of their respective Callings.

A PRAYER

A PRAYER taken out of Mr. GOTHER'S
Works for the obtaining Contrition.

I HAVE now here before me, O Lord, a sad
 Prospect of the manifold Offences, by
 which I have displeased thy divine Majesty,
 and which I am assured will appear in Judg-
 ment against me, if I repent not, and my Soul
 be not disposed by a hearty Sorrow to receive
 thy Pardon. But this Sorrow, O Lord, this
 Repentance must be by thy free Gift, and if it
 comes not from the Head of thy Mercy, all
 my endeavours will be in vain, and I shall be
 forever miserable. Have Mercy, therefore, on
 me, O Father of Mercies, and pour forth into
 my Heart thy Grace, whereby I may sincerely
 repent of all my Sins; give me a true Contriti-
 on, that I may bewail my past Misery and In-
 gratitude, and grieve from my Heart for hav-
 ing offended thee so good a God: Permit me
 not to be deluded with a false Sorrow, as I fear,
 I have been too often, thro' my own Weakness
 and Neglect; but let it be now thy Gift de-
 pending from thee the Father of Lights, that
 my Repentance may be accompanied with
 amendment and a Change of Life, and I may
 be fully acquitted from the Guilt of all my Sins,
 and once more received into the Number of thy
 servants. Through Jesus Christ our Lord.
 Amen.

*A MEDITATION before CONFESSION,
order to stir up in the SOUL a hearty Sor-
row for having offended God.*

CONSIDER, 1st, my Soul, that God is thy first Beginning, from whom thou hast received thy whole Being; that he has made thee for himself, and for a happy Eternity; and sent thee into this World, to the End that by loving and serving him thou mightest merit the happy Eternity. Ah! how little hast thou hitherto thought, either of thy first Beginning or last End! how little hast thou corresponded to the only End for which thou camest into this World? how little hast thou loved thy sovereign Good! Ah! what empty Toys and Trifles have hitherto taken up thy Thoughts! Ah! what wretched Husks of Swine, which thou hast loved more than God! Repent and amend.

Consider, 2^{dly}, What a filthy Monster is, which thou hast hitherto carried about with thee, and cherished in thy Breast. Mortality is so great an Evil, so black, so odious, and so detestable, that Hell itself has nothing worse. It is the greatest of all Evils, infinitely opposite to the sovereign Good. This dismal Poison changed in a Moment innumerable Angels into Devils. The same is the Bane of the whole World; and daily crowds Hell with innumerable Souls. This cursed Stain is the Fuel which nourishes that everlasting Fire, and which

less Ages will never be able to efface. Alas! my poor Soul, how wretched then has thy Case been; all this while thou hast been in Sin! thou hast been all this while a very Monster of Filth and Ugliness; odious and abominable to God and his Angels. The foulest Creature upon Earth is certainly a Beauty, in Comparison with a Soul in Sin! and couldst thou but see thyself as thou art in this State, the very Sight would strike thee dead. Ah! detest then so great an Evil, and abhor it from thy Heart; and spare no Pains to get rid of it.

Consider, *3dly*, The Multitude of thy Sins; and how from thy first coming to the Use of Reason, till this very Hour, thou hast not let one Day pass without many Ways offending thy God. And what had he done to deserve this Treatment at thy Hands? Ah! how early didst thou turn thy Back upon him! how quickly didst thou fall from the supreme Good, into the bottomless Pit of Sin and Misery! hast thou not defiled all the Powers of the Soul, and all the Senses and Members of the Body, by manifold Sins? hast thou not perverted all the Gifts of God, by abusing them, and turning them to the Offence of the Giver? and yet all this while he has spared thee, whilst Millions of others have been cut off in their Sins; yea, are actually burning in Hell for lesser Sins than thou hast committed: he has, with an admirable Love, watched over thee Night and Day,

or the Devil would have long since carried thee away. Alas! all the while thou hast been in Sin, there was but a Hair's Breadth betwix thy Soul and Hell, viz. the slender Thread of Life, which thy God held in his Hand, which thou hast so often provoked him to break; and if he had broken it, in that Moment thou mightest have been in Hell. O! love him then, and bless him for ever, for his Forbearance and long suffering. Heartily beg Pardon for having so long a Time, and so very often, abused his Mercy, and affronted his Justice: Resolve to return to him now at least with thy whole Heart, and beg that thou mayst never any more turn thy Back upon him.

Consider, 4thly, That Death will be with thee very quickly; and that a sudden and unprovided Death is frequently the just Punishment of Sin. Ah! make then thy Peace with God in Time; and remember that a Death-bed Repentance is but a poor Chance: Alas! they who certainly deceive themselves, that design to put upon God's Justice, by living in Sin, and dying in Grace. Consider also the dreadful Account thou must give immediately after Death of all the Sins of thy Life; and how wretched thy Case will then be, if thou dost not now wash away thy sinful Stains by Penitential Tears. Ah! what a dismal Eternity wilt thou be condemned to, if thou art then found guilty of mortal Sin. Alas! canst thou bear everlasting

Fire: Canst thou endure to burn for ever? And what a Loss will it be to thee to lose for ever thy God, thy sovereign Good, the Fountain of all Good. Ah! nothing but Sin can rob thee of Heaven, or condemn thee to Hell. Repounce then so great an Evil, and detest it for ever. Consider, 5^{thly}, How good God is in himself, and how good he has been to thee. He is an Ocean every Way infinite of Goodness and Perfection; a Beauty so charming as to ravish all that see him, and eternally fill their Souls with inconceivable Joy, Delight, and Love. He is the inexhaustible Source of all Perfection; and of all Being; and every Good that is in any of his Creatures is from him, by him, and in him. He is eternal, without Beginning, Ending or Change; he is immense and incomprehensible, filling Heaven and Earth, and all Things therein; his Power, Wisdom, Mercy and Justice are all infinite. And who art thou, my Soul, that so great a God should set his heart upon thee? Ah! he has thought of thee from all Eternity; he has loved thee from all Eternity; he has prepared a happy Eternity for thee. And how little hast thou thought of him! how little hast thou loved him! how frequently and how grievously hast thou offended him! But, O my good and loving God, I am now at least resolved, by thy Grace, to do so no more. I have said, now I begin: O! let this be the Change of the right Hand of the most High.

Consider, *6thly*, The innumerable Benefits and Favours thou hast received from God. He has given thee thy very Being; he formed thy body in thy mother's womb, and created thy immortal Soul to his own Image. He kept thee from perishing by any one of those innumerable Accidents to which thou wert exposed for the Space of nine Months, and brought thee safe to the Waters of Baptism; where he washed thee from Sin, made thee his Child, and Heir to his Kingdom. He provided for thee during thy helpless Infancy and Childhood; he gave thee an early Knowledge of himself, and of his heavenly Truths; he has favoured thee with many Calls, Inspirations and Graces, beyond Thousands of others; he has made thee a Member of his Church by a distinguished Mercy; he has admitted thee to his Sacraments, and given himself to thee in the blessed Eucharist; he has borne with thy repeated Treasons for a great many years, and has still been thy constant Benefactor, notwithstanding all thy Ingratitude. And is it possible, my Soul, that thou shouldst still offend him? Oh! rather let me die, dear Lord, than offend thee any more.

Consider, *7thly*, How much thy Saviour Jesus Christ, the Son of God, has suffered for thy Sins. His whole Life was a continual Suffering: But what dreadful Torments did he endure for thee in his Passion and Death. What a bitter Agony in the Garden of Getse-

semani! What a bloody Sweat! O the Anguish
 of his sacred Soul, which forced from his Body
 this dismal Sweat! O the Heinousness of thy
 Sins, my Soul, which thy Saviour has thus be-
 wailed with Tears of Blood! Alas! it was for
 the Love of thee he suffered all this. For thee
 he permitted himself to be betrayed and sold by
 one of his own Disciples. For thee he gave
 himself up to the hands of Sinners, to be ap-
 prehended as a Malefactor, bound, beaten, and
 abused; falsely accused, and unjustly condemn-
 ed; muffled, spit upon, and loaded with all
 Manner of Reproaches; forsaken by all his
 Friends, and denied by the Chief of his Apost-
 les; exposed all the Night, and all the Day
 to the Insults and Scoffs of his Enemies, to the
 Insolencies of the Mob and of the Soldiers;
 cloath'd in a Fool's Garment, judged to be
 worse than a *Barabbas*; rent and torn with
 Whips and Scourges; crowned with Thorns;
 derided as a mock King; vested with a pur-
 ple Garment, and a Sceptre of a Reed;
 condemned to a disgraceful Death; loaded with
 a heavy Cross laid upon his wounded Shoulders;
 drench'd with Gall and Vinegar; violently
 stript of his Cloaths, which now clave fast to
 his Wounds; stretched on the Cross as on a
 Rack, and nail'd to it with gross Nails, driven
 thro' his Hands and Feet; hoisted up into the
 Air betwixt two Thieves, and there, in most
 bitter Torments and Anguish, he was pleased

to hang for the Space of three Hours, bleeding and dying for the Love of thee. Ah! how much then have thy Sins cost this innocent Lamb of God! Ah! how dearly has he loved thee! since, in the Midst of all his Tortures, he had thee in his Heart, and even then was pleading thy Cause with his eternal Father, when thy Sins were crucifying him: Grieve then, my Soul, for having offended so good a God; grieve that thou grievest so little for so great an Evil. Run in now at least to thy crucified Saviour, embrace his Feet like *Magdalene*, and strive to wash them with thy Tears.

AFFECTIONS *and* RESOLUTIONS.

MY Lord, and my All, I am confounded at the Multitude and Enormity of my Offences against so good a God; I dare not presume even to lift up my Eyes to Heaven, much less to come near thy Altar, after so many Treasons against thee. Alas! what shall I now do, O Lord? What shall I say? But, with the humble Publican, strike my Breast, and cry out to thee, O God, *be merciful unto me a Sinner.*

My Sins exceed in Number the Hairs of my Head, and the Sands of the Sea: But thy Mercies are more innumerable than my Sins. O Ocean of Mercy, have Compassion on a poor miserable Sinner, and make me now at least a true Penitent.

Father,

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Father, I have sinned against Heaven and in thy Sight, and am not worthy to be called thy Child: O! receive me as one of the least of thy Servants, and never suffer me to go astray from thee any more.

It grieves me, O my God, that I have offended thee; I am heartily sorry for all the Sins I have committed against thy infinite Goodness. O that I could worthily lament them, even with Tears of Blood.

Who will give Water to my Head, and Fountains of Tears to my Eyes, that Night and Day I may bewail my Sins and Ingratitude?

O that I never had offended my God! O that I had never sinned! happy those Souls who have never lost their baptismal Innocence! Ah! sweet *Jesus*, that I had been so happy!

Have Mercy on me, O God, according to thy great Mercy; and according to the Multitude of thy tender Mercies blot out all my Iniquities. Wash me yet more from my Iniquities, and cleanse me from my Sins; because I know my Iniquities, and my Sins are always before me.

O that I could now, like *Magdalene*, present myself at the Feet of my Saviour! O! that I could wash them with my Tears! O suffer me, dear Lord, to lay down all my Sins at thy Feet to be cancel'd by thy precious Blood.

Lord, thou hast said there is Joy in Heaven upon one Sinner doing Penance, more than up-

on ninety-nine Just: O give me now Grace to be a true Penitent indeed, that so Heaven may rejoice at my Conversion.

Thou camest, O my dear Redeemer, not to call the Just, but Sinners to Repentance; Look down upon me, a poor miserable Sinner, and draw me now powerfully to thee by thy Grace.

I know thou willest not the Death of the Sinner, but that he be converted and live: O! let me no longer remain dead in my Sins! O let me now at least begin to live to thee!

Create a clean Heart in me, O God; and renew a right Spirit within my Bowels. O grant that I may now serve thee in good Earnest! O let this be the Change of the right Hand of the most High.

Thou hast made me, O my God! and redeemed me by thy precious Blood. O despise not the Work of thy Hands! O let not thy Blood be spilt for me in vain!

Too late have I known thee, O ancient Truth! too late have I loved thee, O ancient Beauty! too long have I gone astray from thee! From this Moment, O my Sovereign Good, I desire to be for ever thine. O let nothing in Life or Death ever separate me from thee any more.

O divine Lover of penitent Souls give me henceforward a contrite and humble Heart: O! I desire from this Hour to offer this Sacrifice daily to thee, till the end of my Life.

O divine

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O divine Love, how little art thou known in this wicked World; how little art thou loved! Come now to me, and take full possession of my whole Heart and Soul for Time and Eternity.

Thy Mercy has been infinite, in bearing so long with such an ungrateful Sinner as I have been, and in daily heaping thy Favours upon me. Add this one Favour, O Lord, to all the rest, that henceforward, by thy Grace, I may never offend thee more. This one Thing I earnestly beg of thee, for thy infinite Mercy's Sake, and thro' the Death and Passion of thy only Son: hear this one Prayer, I beseech thee, and in all Things else do with me what thou pleasest.

I am resolved, by thy Grace, never more to return to my Sins; O rather let me die than offend thee wilfully any more. I am resolved to fly all evil Company, and dangerous Occasions; and to take proper Measures for a thorough Amendment of my Life for the future. All this I resolve; but thou knowest my Frailty, O my God; and if thou assist me not by thy Grace, all my Resolutions will prove ineffectual, and I shall be for ever miserable. O look to me, O Lord, that I may never betray thee any more.

N. B. *Here it is proper that the Penitent should think upon the Measures he must take for an entire Amendment of Life, for the Time to come;*

come; considering well what have been the Occasions of his Sins; what Circumstances are apt to be dangerous to him; what Precaution, he must take against those Dangers for the future; what pious Exercises he must daily make use of; such as Prayer, Meditation, spiritual Reading, &c. when, and how often, frequent the Sacrament, &c.

When the Penitent finds himself heartily sorry for having offended God, and fully determined for the Time to come to amend his Life, and avoid all mortal Sins, and the immediate Occasions of them; he may then go to Confession, in which he may follow this Method,

The METHOD of CONFESSION.

THE Penitent kneeling down at the Side of his ghostly Father, makes the Sign of the Cross, and asks his Blessing, *Pray, Father, give me your Blessing, for I have sinned.* Then he says the Confiteor in Latin or in English, as far as *mea culpa*, &c. through my Fault, &c.

2. After this he accuses himself of his Sins, either according to the Order of God's Commandments, or such other as he finds most helpful to his Memory; adding after each Sin the Number of Times that he has been guilty of it, and such Circumstances as may very considerably aggravate the Guilt; but

but carefully abstaining from such as are impertinent or unnecessary, and from Excuses and long Narrations.

3. After he has confessed all that he can remember, he may conclude with this or the like Form. *For these, and all other my Sins, which I cannot at this present call to my Remembrance, I am heartily sorry; purpose Amendment for the future; most humbly ask Pardon of God, and Penance and Absolution of you my ghostly Father.* And to he may finish his Confiteor, and then give attentive Ear to the Instructions and Advices of his Confessor, and humbly accept of the Penance enjoined by him.

4. Whilst the Priest gives him Absolution, let him bow down his Head, and with great Humility call upon God for Mercy; and beg of him that he would be pleased to pronounce the Sentence of Absolution in Heaven, whilst his Minister absolves him upon Earth.

5. After Confession let the Penitent return to his Prayers; and after having heartily given God Thanks for having admitted him by the Means of this Sacrament to the Grace of Reconciliation, and received him, like the prodigal Child, returning Home, let him make an offering of his Confession to Jesus Christ, begging Pardon for whatever Defects he may have been guilty of in it; offering
up

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‘ up his Resolutions to his Saviour, and begging Grace that he may put them in Execution.

‘ 6. Let him be careful to perform his Penitence in due Time, and in a penitential Spirit.’

A PRAYER after CONFESSION.

O ALMIGHTY and most merciful God, who according to the Multitude of thy tender Mercies, has vouchsafed once more to receive this prodigal Child, after so many Times going astray from thee, and to admit him to this Sacrament of Reconciliation, I give thee Thanks, with all the Powers of my Soul, for this and all thy other Mercies, Graces, and Blessings bestowed on me, the most unworthy of all Sinners: and prostrating myself now at thy sacred Feet, I offer myself to be henceforward for ever thine: O! let nothing in Life or Death ever separate me more from thee. I oncemore renounce with my whole Soul all my Treasons against thee, and all the Abominations and Sins of my past Life. I renew my Promises made in Baptism, and from this Moment I dedicate myself eternally to thy Love and Service. O! grant that for the Time to come I may ever fly and abhor Sin more than Death itself, and avoid all such Occasions and Companies as have unhappily brought me to it: I resolve henceforward to fly them all, by thy divine Grace,

without

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without which, of myself, I can do nothing. I resolve to perform *such* and *such* Devotions for obtaining this Grace. I resolve to fly Idleness, and to set myself a regular Order and Method of Life, for the Time I have yet to come. I beg thy Blessing upon these my Resolutions, that they may not be ineffectual like so many others I have formerly made; for, O Lord, without thee, I am nothing but Misery and Sin. Supply also, by thy Mercy, whatever Defects have been in this my Confession. I am sensible it has been very imperfect, and that I was far from having that true Sorrow which the Heinousness of my Sins required: but let the precious Blood of thy only Son make up this Deficiency. Accept of my poor Performance, *such as it is*, and give me Grace to be now and always a true Penitent; thro' the same Jesus Christ, thy Son. *Amen.*

A PROTESTATION, recommended by St. Francis de Sales, to be made by the Penitent in Presence of his Director, by way of engraving in his Soul a firm Resolution of serving God.

1. **I** N. N. placed in the Presence of the eternal God, and of all the Court of Heaven, having considered the exceeding Mercy of his Divine Goodness towards me, a most unworthy and wretched Creature, whom he
has

has made out of nothing, preserved, maintained, and delivered from so many Dangers, and loaded with so many Benefits; but, above all having considered the incomprehensible Sweetness and Clemency with which this most good God has so graciously spared me in my Iniquities, so frequently called upon me, inviting me to Amendment, and so patiently expected my Repentance and Conversion until this present Time, notwithstanding all my Ingratitude, Disloyalty and Infidelity, whereby deterring my Conversion, and despising his Graces, I have so unadvisedly offended him: having moreover considered that, upon the Day of my holy Baptism, I was so happily and holily vowed and dedicated to my God, to be his Child; and that, contrary to the Profession then made in my Name, I have, so many Times, so execrably and detestably profaned and violated all the Powers of my Soul, and Senses of my Body, applying and employing them against his divine Majesty: At length returning to myself, prostrate in Heart and Mind before the Throne of the divine Justice, I acknowledge, confess and avow myself lawfully attained and convicted of High Treason against his divine Majesty, and guilty of the Death and Passion of Jesus Christ, by reason of the Sins I have committed, for which he died, and suffer'd the Torments of the Cross; so that consequently I am worthy to be cast away, and damn'd for ever.

2. But turning myself towards the Throne of the infinite Mercy of the same eternal God, having detested from the Bottom of my Heart, and with all my Power, the many Transgressions of my past Life; I most humbly beg and crave Pardon, Grace and Mercy, with an entire Absolution from my Offences, by Virtue of the Death and Passion of the same Saviour and Redeemer of my Soul: On which relying as on the only Foundation of my Hope, I confirm again and renew the sacred Profession of my Allegiance made in my Behalf to God at my Baptism; renouncing the Devil, the World, and the Flesh; abominating their horrible Suggestions, Vanities, and Concupiscences, for all the Time of this present Life, and for all Eternity. And converting myself unto my most gracious and merciful God, I desire, deliberate, purpose, and resolve irrevocably to serve and love him now and for ever. And, to this End, I give and consecrate to him my Spirit, with all its Faculties, my Soul, with all its Powers, my Heart, with all its Affections, and my Body, with all its Senses; protesting that I will never more abuse any Part of my Being against his divine Will and Sovereign Majesty; to whom I offer up and sacrifice myself in Spirit, to be perpetually a loyal, obedient, and faithful Creature, without ever unsaying, revoking, or repenting me of this Resolution.

3. But

3. But if, alas! by the Suggestion of the Enemy, or through human Frailty, I chance to transgress, in any thing whatsoever, this my Purpose and Resolution, I protest and determine from this very Hour, by the Assistance of the Holy Ghost, to rise again as soon as I shall perceive my Fall, and to return anew to the divine Mercy, without any Delay or Protraction whatsoever. This is my Will, Intention and Resolution, inviolable and irrevocable, which I profess and confirm without Reservation or Exception, in the same sacred Presence of my God, and in the Sight of the whole triumphant Church, and in the Face of the Church Militant my Mother, who hears this my Declaration, in the Person of him, who, as her Officer, hears me in this Action.

4. May it please thee, O my eternal God, Almighty and gracious Father, Son, and Holy Ghost, to confirm me in this my Resolution, and to accept this inward Sacrifice of my Heart in the Odour of Sweetness. And as it has pleased thee to give me the Inspiration and Will to do this; so grant me Power and Grace to perform it. O my God, thou art my God, the God of my Heart, the God of my Soul, and the God of my Spirit: so I acknowledge and adore thee now and for ever. Live, O Jesus.

INSTRUCTIONS and DEVOTIONS
for COMMUNION.

1. **L**ET a Man prove (or try) himself, says St. Paul, 1 Cor. xi. and so eat of that Bread, &c. This proving or trying one's self is the first and most necessary Preparation for the holy Communion; and consists in looking diligently into the State of one's Soul, in order to discover what Indispositions or Sins may lie there concealed; and to apply a proper Remedy to them, by sincere Repentance and Confession: Lest otherwise approaching to the Holy of Holies with a Soul defiled with the Guilt of mortal Sin, we become guilty of the Body and Blood of Christ, and receive Judgment to ourselves, not discerning the Lord's Body, 1 Cor. xi. For this Reason we go to Confession before Communion, in order to clear our Souls from the Filth of sin.

2. The Person that is to receive the Blessed Sacrament must be also fasting, at least from Midnight, by the Command of the Church, and by a most ancient and apostolical Tradition, ordaining that, in Reverence to so great a Sacrament, nothing should enter into the Body of a Christian before the Body of Christ. Hence if thro' Inadvertence, or otherwise, a Person has taken any Thing, tho' never so little, after twelve o'Clock at Night, he must by no Means receive.

receive that Day, excepting the Case of Danger of approaching Death, when the blessed Sacrament is received by Way of Viaticum.

3. Besides this Preparation of Confession and Fasting, the Person that proposes to go to Communion, must endeavour to aim at the best Devotion he is able, in order to dispose his Soul for worthily receiving so great a Guest. To this End I recommend to him :

First, To think well on the great Work he has in Hand ; to consider attentively who it is he is going to receive, and how far he is from deserving such a Favour ; and to implore with Fervour and Humility God's Grace and Mercy. And this should be the Subject of his Meditations and Prayers for some Days beforehand, and more particularly the Night before his Communion and the Morning he receives.

Secondly, To propose to himself a pure Intention, viz. The Honour of God, and the Health of his own Soul, and in particular, that by worthily receiving Christ in this heavenly Sacrament, he may come to a happy Union with him, according to that of St. John vi. 56. He that eateth my Flesh, and drinketh my Blood, dwelleth in me, and I in him.

Thirdly, To meditate on the Sufferings and Death of his Redeemer : This Sacrament being instituted to this End, that we should shew forth the Death of Christ until he come, 1 Cor. xi.

Fourthly,



by Ignatius Kelly in St. Mary's Lane



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Fourthly, *To prepare himself by Acts of Virtue, more especially of Faith, Love and Humility; that so he may approach to his Lord with a firm Belief of his real Presence in this Sacrament, and of that great Sacrifice which he heretofore offered upon the Cross for our Redemption, of which he here makes us Partakers; with an ardent Affection of Love to him who has loved us so much, and who, out of pure Love gives himself to us; and with a great Sentiment of his own Unworthiness and Sins, joined with a firm Confidence in the Mercies of his Redeemer.*

A MEDITATION before COMMUNION, divided into seven Points, which may serve as a seven Days Preparation for the blessed Sacrament.

i. **C**ONSIDER, 1st, That Jesus Christ, our Lord, whom we receive in this blessed Sacrament, is called in Scripture *the Lamb that was slain from the Beginning of the World, Apocalypse xiii. 8.* Because, from the very Beginning of the World, there was no Way of coming at God's Mercy or Grace, but by Faith in a Redeemer to come, and by the Merits of his future Death and Passion. Hence Christ crucified was, from the Beginning of the World, the great Object of the Devotion of the Patriarchs and Prophets; for him they constantly

constantly sighed; him they regarded in all their Sacrifices; which were indeed so many Figures of him, and of his Death. All these Figures were to have an End, when Christ himself, the very Truth, came in Person into the World, and offered himself upon the Cross a Sacrifice for the Sins of the World. But still his Death and Passion is to be the perpetual Object of the Devotion of all his Children and Servants, even to the End of the World, not now as prefigured in Shadows and Types, but as commemorated and celebrated in the Eucharistic Sacrifice and Sacrament, containing and exhibiting verily and indeed, that is in very Truth, our great High-Priest and Victim, Jesus Christ. For the ancient Figures are now passed, and the Truth has succeeded in their place: And the same Fountain of all Sanctity, who of old communicated himself to his Servants spiritually by Faith, now gives himself to us verily and indeed in these heavenly Mysteries. For this Manner of communicating himself was best becoming the new Law, which is a Law of Love, a Law of Grace, and a Law of Truth. Ah! my Soul, admire and adore the Riches of the Bounty and Goodness of thy God and Saviour, who gives thee in this Sacrament so great a Gift, that Heaven itself has nothing greater. Embrace his Love, but let it be with a suitable Return of Love; and see thou prepare thyself worthily to receive so great

great a Visit. O take care to open wide thy Heart, that it may be capable to hold those Treasures which he brings with him, and which he desires to impart to thee.

Consider, *secondly*, the Figures by which God was pleased in the *Old Testament* to foreshew this Sacrament; especially these three, the Tree of Life, the Paschal Lamb, and the Manna from Heaven. The Tree of Life, which God planted in the Midst of the earthly Paradise, had that excellent Property, that if Sin had not banished us from that happy Abode, by feeding on the Fruit of it, we should have been maintained in a constant Vigour, Strength and Health, and have never died. O how well does the blessed Eucharist answer this noble Figure! in which we feed upon Life itself in its very Fountain, and by frequently and worthily approaching to it, receive a copious and constant supply of heavenly grace, for the maintaining of the Vigour, Strength, and Health of the Soul; that so we may never incur the second Death, but may pass from Life to Life; from the Life of Grace to the Life of Glory; from Life concealed under sacramental Veils, to Life seen and enjoyed without Shadow or Change, for all Eternity. The Paschal Lamb which was first offered in Sacrifice to God on the Evening on which the Children of *Israel* were delivered from the Bondage of *Egypt*, and
then

then was, by God's Command, eaten by all the Faithful, was also a Figure of the blessed Eucharist, and of the true Lamb of God, then communicated to us; even that Lamb which was first offered in Sacrifice for our eternal Redemption from the Bondage of the infernal *Pharaoh*, and is now received by all the Faithful in these heavenly Mysteries, for a perpetual Commemoration of this our Redemption and a daily Application of the Fruit of it to our Souls. O! my Soul, let us confidently run to this Lamb of God, who taketh away the Sins of the World! Let us receive with all Affection this Christian *Passover*! Let us embrace the Victim of our Redemption, this new Sacrifice of the new Covenant, the Covenant of Life and of Love! Let us sprinkle ourselves with this *Blood of the New Testament*, that so the destroying Angel may have no Power to hurt us. Another Figure of the blessed Eucharist was the *Manna* from Heaven, with which the Children of *Israel* were wonderfully fed during their forty Years sojourning in the Wilderness, before their coming to the *Land of Promise*. This Food was many Ways miraculous, but nothing in Comparison of that *living Bread*, that Bread of Life, which is given us in the divine Mysteries, which comes down from Heaven in order to carry us up to Heaven, that true *Land of Promise*, the Land of the Living, and which nourishes our Souls to Life eternal. O heavenly

heavenly *Manna*, O! Bread of Angels, let my Soul always hunger after thee. Thou art my true and only Support, during this my mortal Pilgrimage. O! give me a Loathing for all the Husks of Swine, with which this deluded World seeks to amuse me! O! let me ever relish thy hidden Sweetness!

Consider, *Thirdly*, the Mysteries which we celebrate in this thrice blessed Sacrament and Sacrifice. Here the whole Passion and Death of Christ is solemnly acted, as a most sacred Tragedy, by himself in Person. Here the Lamb of God presents himself as slain to his eternal Father; and his Blood most powerfully bleeds in our Behalf. Here the *Death* of our Lord, the Fountain of all our Good, plentifully flows into our Souls, and ever *lives* and brings forth in us the Fruit of Life. Here the Triumphs of our crucified King, his victorious Resurrection and glorious Ascension are displayed. Here we receive an Assurance of the share that we have in Christ, and in his Redemption. Here we partake of his *Body* and of his *Spirit*. Here we drink of the Fountain of Life. Here all the Members of Christ are happily united with one another, and with their Head, in a Sacrament of Union and Love. Here, in fine, we have a most certain Pledge of everlasting life, and of the eternal Enjoyment of him in our blessed Country, who thus lovingly gives himself to us in this Place of Banishment. O,
O my

my Soul, reverence with awe, and embrace with Love, these Mysteries so full of Majesty and of Love. The High Priest of the *Old Testament* was but once a year to enter into the inward Sanctuary of the Temple called the *Holy of Holies*; and then not without divers Purifications and Sacrifices, and a solemn Fast of *Israel*. See then how pure, how holy, thou oughtest to be, who so often art admitted into the Sanctuary of the *New Testament*, that to these divine Mysteries sanctified by the Presence of *Jesus Christ* himself, the true *Holy of Holies*, of which that *Jewish* Sanctuary was but a shadow.

Consider, therefore, *fourthly*, that which most especially calls for our Devotion in the most holy Mysteries, is the real Presence of *Jesus Christ* himself, true God, and true Man under the sacramental Veils. Bow thyself down my Soul, to adore this sacred Truth: Let proud Thoughts of Opposition arise in thee against this admirable Sacrament: Captivate thy Understanding to the Obedience of Faith. Build thyself upon the express Declaration of the Church of God, against which the Gates of Hell can never prevail. The Glory and Merit of *Faith* is to believe what thou canst not see; to acknowledge that the Almighty can do infinitely more than thou canst comprehend and that no Effort of Mercy and Love can be too great for him who has died for Love. S

When what thy Devotion ought to be in Consequence of this Belief; what profound *Reverence* to so great a Lord, who lies conceal'd in these tremendous Mysteries; what *Purity* of Conscience, in order to approach worthily to purity itself? What *Humility*, what *Love*, when thou art admitted to his embraces!

Consider, *fifthly*, how many Ways thy Lord and thy God, the sovereign Good, who delights to be with the Children of Men, *Prov. viii. 31.* communicates himself to thee. In his Incarnation and Birth he gave himself to be thy Companion, and to take upon him all thy Miseries. In this Death he gave himself to be thy Ransom: In this heavenly Sacrament he gives himself to be thy Food, the Comfort and Support of thy Exile: And in his Kingdom above, he designs to give himself for thy eternal Reward. O! what can he do more to testify his Love to thee: As wise as he is, he cannot contrive any thing better for thee; as powerful as he is, he cannot do more for thee than give thee himself. O! how true is that saying of the beloved Disciple, that *God is Love!* But what dost thou see in me, dear Lord, that can move thee to give such a poor Worm; such a wretched Sinner as I am! There can be nothing good in me, but what is thy gracious Gift; and alas! I fear have hitherto abused all thy Gifts: 'Tis then thy own pure Goodness alone that can make thee love me; and thy pure Love alone that

can make thee communicate thyself to me. O let me then be no longer ungrateful to thy Love. Let that divine Fire, which thou so much desirest to enkindle upon Earth, take hold now of my Heart, that I may return thee Love for Love. O! send it now into my Soul, that it may prepare thee a suitable Lodging there! O let me henceforward give myself wholly to thee who so often givest thyself to me.

Consider, *sixthly*, who it is that thou art to receive in this blessed Sacrament, and who thou art that presumest to approach him. He is the great King and Maker of Heaven and Earth; and the whole Creation is a mere Nothing in his Sight: What a little Atom then art thou, compared to him? He is eternal, immense, and every Way infinite in Power, in Majesty, in Beauty, in Wisdom, in Glory, &c. and thou art a little diminutive Worm, made of Earth, and full of Miseries. He is infinitely pure and holy, in whose Sight the very Heavens are not clean, and who cannot endure Iniquity; and thou art the very Filth of Sin, and a Sink of Uncleaness and Corruption. How then, my Soul, shall we dare venture to enter into this inward Sanctuary, to draw near the Throne of this infinite Majesty, and, unclean as we are, to touch and receive the *Holy of Holies*! Oza was struck dead for irreverently touching the Ark of the Covenant; the *Bethshamites* for irreverently looking on it; and

Nadab

Nadab and *Abihu* for offering Incense before it, with unhallowed Fire: Now what was this Ark (in which were only repositied the Tables of the Law) in Comparison with the Lord and Giver of the Law, whom we here approach to? When God was about to give the Law, the Children of *Israel* were commanded to be purified, and to keep themselves Chaste; and nevertheless to keep their Distance from the Mountain, where the Lord appeared in Thunder and Lightning: Only *Moses* was permitted to ascend to the Mountain-Top, to converse with the divine Majesty, or rather with an Angel speaking in his Person. And how shall we with so little Purity dare approach this immense Deity, this *consuming Fire*? *St. Paul* assures us, *1 Cor. xi.* that the unworthy Receiver is *guilty of the Body and Blood of the Lord*, and receiveth Judgment to himself, not discerning the *Body of the Lord*. How then shall we, the most unworthy of all Sinners, presume to receive this Lord of Glory? must we then stay away till we have the presumption to think ourselves *worthy*? No certainly; for one of the most necessary Dispositions for receiving *worthily*, is to acknowledge and believe our own Unworthiness: Or must we, thro' Awe and Fear of so great a Majesty, abstain for ever from partaking of these tremendous Mysteries? No; for it is no less certain Death to stay away from this fountain of Life, than to come to it unwor-

thily. What then must we do, my Soul? We will not run away from our sovereign Good: No; we will run to him, but it shall be like the humble Publican, like the poor Prodigal returning Home, like the Penitent *Magdalene*: Such as these he never rejects. It shall be with a contrite and humble Heart, which he never despises: It shall be with an entire Confidence in his infinite Goodness and Mercy, for no one ever hoped in him, and was confounded. O grant us, dear Lord, to approach thee with these happy Dispositions! And since thou art pleased to invite thyself into so poor, so mean, so wretched a Cottage, as this of my Breast, be pleased to send in thither beforehand those Graces, those Virtues, and that Devotion, which may prepare the place for thee; for thou knowest that of myself I can do nothing.

Consider, *seventhly*, the happy Fruits which this divine Sacrament produces in those Souls which frequent it with due Preparation. *The Bread that I will give*, says our Lord, *St. John vi. is my Flesh, for the Life of the World*: and again, *He that eateth my Flesh, and drinketh my Blood, hath eternal Life, and I will raise him up at the last Day*: And again, *He that eateth my Flesh and drinketh my Blood, abideth in me, and I in him*: And, *He that eateth me shall live by me*: And, *He that eateth this Bread shall live for ever*. Wheresoever our Lord comes, he carries about with him all the Treasures of Life, that is, all Grace, Charity, and Sanctity; and

on his Part, is ever ready to open these Treasures, and to communicate them most plentifully to those Souls which he comes to visit. These Treasures are infinite, and so is the Love he bears to us. What Gifts then, what Graces may we not expect, if we come with Reverence and Humility, with Love and Devotion to him, who is the Fountain of Life, Grace and Sanctity! here we receive the Bread of Life for the Food and Nourishment of our Souls! here we meet with a constant supply of sanctifying Grace to repair the daily Decays caused by our Infirmary and Corruption; to give us new Strength and Vigour, to walk in our Way through the Wilderness of this World to the Mountain of God; and to make us continually grow in Virtue, till we come to a perfect Man, to the Measure of the Age of the Fullness of Christ. Here our lesser Sins are forgiven us, and we receive a sovereign Antidote against the greater. Here devout Souls taste the Sweetness of Heaven in its very Fountain; here, seated like *Magdalene*, at the Feet of our Lord, they learn from him heavenly Lessons, and enjoy his delicious Conversation. Aspire after this Happiness, O Christian Soul, which in some Measure makes you enjoy Heaven upon Earth. If you love Jesus Christ, run to his Embraces: If you love yourself, run to your sovereign Good. But see it be with due Preparation; and most especially with Faith, with Fear, and with Love.

A PRE-

A PREPARATORY PRAYER, containing the chief Acts of Devotion proper before COMMUNION.

1. Direct your Intention.

O LORD Jesus Christ, King of everlasting Glory, behold I desire to come to thee this Day, and to receive thy Body and Blood in this heavenly Sacrament, for thy Honour and Glory, and the Good of my Soul; I desire to receive thee, because it is thy Desire, and thou hast so ordained; blessed be thy Name for ever. I desire to come to thee, like *Magdalene*, that I may be delivered from all my Evils, and embrace thee, my only Good. I desire to come to thee, that I may be happily united to thee, that I may henceforward abide in thee, and thou in me; and that nothing in Life or Death may ever separate me from thee.

2. Commemorate the Passion of Christ.

I DESIRE in these holy Mysteries to commemorate, as thou hast commanded, all thy sufferings, thy agony and bloody Sweat, thy being betrayed and apprehended, all the Reproaches and Calumnies, all the Scoffs and Affronts, all the Blows and Buffets thou hast endured for me; thy being scourged, crown'd with Thorns, and loaded with a heavy Cross for my Sins, and for those of the whole World; thy Crucifixion

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and Death, together with thy glorious Resurrection, and triumphant Ascension. I adore thee, and give thee Thanks for all that thou hast done and suffered for us; and, for giving us, in this blessed Sacrament, this Pledge of our Redemption, this Victim of our Ransom, this Body and Blood which was offered for us.

3. Make an Act of Faith.

I MOST firmly believe, that in this holy Sacrament thou art present verily and indeed: that there is thy Body and Blood, thy Soul and thy Divinity: I believe that thou, my Saviour, true God, and true Man, art really here, with all thy Treasures; that here thou communicatest thyself to us, makest us Partakers of the Fruit of thy Passion, and givest us a Pledge of eternal Life. I believe there cannot be a greater happiness than to receive thee worthily, nor a greater Misery than to receive thee unworthily. All this I most stedfastly believe, because it is what thou hast taught us by thy Word, and by thy Church.

4. Conceive a great Fear, and humble yourself.

BUT, O my God, how shall I dare approach to thee, so wretched a Worm to so infinite a Majesty, so filthy a Sinner to such infinite Purity and Sanctity! Alas! my Soul is covered with an universal Leprosy, and how shall

shall I presume to embrace thee! my whole Life has been nothing but Misery and Sin; and 'tis only thy Mercy that I have not been long since in Hell, which I have deserved a thousand Times; and how shall I venture so much as to lift up my Eyes to thee, how much less to receive thee within my Breast! I tremble at the Sentence of thy Apostle, that *He that receives unworthily, receives his own Damnation*; for I cannot but acknowledge myself infinitely unworthy: nor should I dare ever to come to thee were I not excited by thy most loving and pressing Invitation, and encouraged by thy infinite Goodness and Mercy. 'Tis in this Mercy, which is above all thy Works, I put my whole Trust; and 'tis in this Confidence alone that I presume to approach to thee. O grant that it may be with a contrite and humble Heart; for this, I know, thou wilt never despise.

5. *Make an Act of Contrition.*

LORD, I detest, with my whole Heart, all the Sins, by which I have ever offended thy divine Majesty, from the first Moment that I was capable of sinning, to this very Hour. I desire to lay them all down here at thy Feet, to be cancelled by thy precious Blood. What can I do for them, but humbly confess and lament them all my life time; and this I heartily desire to do, and from this Moment continually to

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to cry to thee for Mercy. Hear me, O Lord, by that infinite Love, by which thou hast shed thy Blood for me; O let not that Blood be shed in vain. All my Sins displease me now exceedingly, because they have offended thy infinite Goodness. By thy Grace I will never commit them any more: I am sorry for them, and will be sorry for them as long as I live; and, according to the best of my Power, will do Penance for them. Forgive, dear Lord, for thy Mercy's sake; pardon me all that is past; and be thou my Keeper for the Time to come, that I may never more offend thee.

6. Make an Act of Divine Love.

O SWEET Jesus, the God of my Heart, and the Life of my Soul, as the Heart pants after the Fountains of Water, so does my Soul pant after thee, the Fountain of Life, and the Ocean of all Good. I am overjoy'd at the hearing of these happy Tidings, that I am to go into the House of our Lord; or rather, that our Lord is to come into my House, and take up his abode with me. O happy Moments, when I shall be admitted to the Embraces of the living God, for whom my poor Soul languishes with Love! O come, dear Jesus, and take full Possession of my Heart for ever; I offer it to thee without reserve, I desire to consecrate it eternally to thee.

thee. I love thee with my whole Soul above all Things; at least, I desire so to love thee: 'Tis nothing less than infinite Love that brings thee to me: O! teach me to make a suitable Return of Love.

7. Humbly beg God's Grace.

BUT, O my God, thou knowest my great Poverty and Misery, and that of myself I can do nothing: thou knowest how unworthy I am of this Infinite Favour, and thou alone canst make me worthy. O! since thou art so good as to invite me thus to thyself, add this one Bounty more to all the rest, to prepare me for thyself. Cleanse my Soul from its Stains, cloath it with the nuptial Garment of Charity, adorn it with all Virtues, and make it a fit Abode for thee. Drive Sin and the Devil far from this Dwelling, which thou art here pleased to chuse for thyself, and make me one according to thy own Heart; that this heavenly Visitation, which thou designest for my Salvation, may not, by my Unworthiness, be perverted to my Damnation. O! never let me be guilty of thy Body and Blood, by an unworthy Communion! for the sake of this same precious Blood, which thou hast shed for me, deliver me from so great an Evil: O! rather let me die ten thousand Deaths, than thus presume to crucifie thee again!

8. Implore

8. *Implore the Prayers of the Blessed Virgin,
and of the Saints.*

O All ye blessed Angels and Saints of God, who see him Face to Face, whom I here receive under these humble Veils; and thou most especially, ever-blessed Virgin, Mother of this same God and Saviour, in whose sacred Womb he was conceived and borne for nine Months; I most humbly beg the assistance of your Prayers and Intercession, that I may in such Manner receive him here, in this Place of Banishment, as to be brought one Day to enjoy him with you in our true Country, and there to praise him and love him for ever.

At the Time of Communion go up to the Rail, and take up the Towel and hold it before you. Whilst the Clerk says the Confiteor, humbly confess your Sins, and beg God's Pardon for them. When the Priest turns about to give the Absolution, receive it with Head bowed down, as from the Hand of the invisible High Priest, whom you are going to receive.

When the Priest holds up a Particle of the blessed Sacrament, with those Words, Ecce Agnus Dei, &c. Behold the Lamb of God, behold him who takest away the Sins of the World, humbly beg, with a lively Confidence in the Merits of his Death and Passion, that he would take away your Sins.

When the Priest repeats three Times, Domine, non sum dignus, &c. Lord, I am not
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worthy. thou shouldst enter under my Roof, speak only the Word and my Soul shall be healed, so the same with him in your Heart, and humble yourself exceedingly thro' the sense of your Unworthiness and Sins; but let this be joined with a lively Confidence in him, who can raise you up, and perfectly heal your Soul by his only Word.

When the Priest gives you the blessed Sacrament, saying, The Body of our Lord Jesus Christ preserve thy Soul to Life everlasting, Amen, receive it with a lively Faith, a profound Humility, and a Heart inflamed with Love. At the Time of your receiving, your Head be erect, your Mouth opened moderately wide, and your Tongue a little advanced, so as to rest upon your under Lip, that the Priest may conveniently convey the blessed Sacrament into your Mouth, when being done, shut your Mouth, let the sacred Host melt a little upon your Tongue, and then swallow down as soon as you can, and afterwards abstain while from spitting. If the Host should chance stick to the Roof of your Mouth, be not disturbed; neither must you put your Finger into your Mouth to move it, but gently and quietly remove it with your Tongue, and so convey it down; and then return to your Place, and endeavour to entertain, as well as you can, the Guest whom you have received.

Spend at least a Quarter of an Hour after Communion, in Devotions suitable to that Occasion. It would be a great Abuse to turn your Back immediately upon your Saviour, by going away, as some do, and thinking no more of what they have been doing. Particularly I recommend to you three Things after Communion, First, To cast yourself down in Spirit at the Feet of your Lord, whom you have received; to adore

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him, praise him, and give him Thanks, for coming to
so unworthy a Sinner; and to invite all Heaven and
Earth to join with you in praising and magnifying his
holy Name. Secondly, To make an Offering of your
Heart and Soul, and of your whole Being to him, that
you may henceforward love him, and serve him for ever.
Thirdly, To present him your Petitions, for all the
Graces that you stand in need of, and to make good
Use of this favourable Opportunity by praying heartily
for yourself, and for your Friends, and for the whole
World.

ASPIRATIONS after COMMUNION, taken
out of the PARADISE of the SOUL, Sect. 5.

BEHOLD, O Lord, I have thee now,
who hast all Things; I possess thee, who
possessest all Things, and who canst do all
Things: Take off my Heart then, O my
God and my All, from all other Things but
thee, in all which there is nothing but Vanity
and affliction of Spirit: Let my Heart be fixed
on thee alone, let me ever repose in thee,
where alone my Treasure is, the sovereign
Truth, and true Happiness, and happy Eter-
nity.

Let my Soul, O Lord, be sensible of the
sweetness of thy Presence. Let me taste how
sweet thou art, O Lord; that being allured
by thy Love, I may never more hunt after
worldly Joys; for thou art the Joy of my
Heart, and my Portion for ever,

Thou art the Physician of my Soul, who healest all our Infirmities by thy sacred Blood, and I am that sick Man, whom thou camest from Heaven to heal: O heal my Soul, for I have sinned against thee.

Thou art the good Shepherd who hast laid down thy Life for thy Sheep; behold I am that Sheep that was lost, and yet thou vouchsafest to feed me with thy Body and Blood, take me now upon thy Shoulders to carry me Home. What canst thou deny me, who hast given me thyself? Govern me, and nothing will be wanting to me, in the Place of Pasture where thou hast placed me, until thou bringest me to the happy Pastures of Life eternal.

O true Light, which enlightenest every Man that cometh into this World; enlighten my Eyes, that I may never sleep in Death.

O Fire, ever burning, and never decaying, behold how tipid and cold I am; inflame my Reins and my Heart, that they may burn with thy Love; for thou camest to cast Fire upon Earth, and what dost thou desire, but that I be enkindled?

O King of Heaven and Earth, rich in Mercy, behold I am poor and needy, thou knowest what I stand most in need of, and thou alone canst assist me and enrich me. O help me, O God, and out of the Treasures of thy Bounteous succour my needy Soul.

O my Lord and my God, behold I am thy

Servant

Servant ; give me Understanding and excite my Affection, that I may hencetoward in all Things know and do thy Will.

Thou art the Lamb of God, the Lamb without Spot, who takest away the Sins of the World ; O take away from me whatever is hurtful to me and displeasing to thee, and give me what thou knowest to be pleasing to thee and profitable to me.

Thou art my Love and all my Joy ; thou art my God and my All ; thou art the Portion of my Inheritance, and of my Chalice ; thou art he that will restore my Inheritance to me.

O my God and my All, may the sweet Flame of thy Love consume my Soul, that so I may die to the World for the love of thee, who hast vouchsafed to die upon the Cross for the Love of me.

Acts of DEVOTION, PRAISE and THANKSGIVING, after COMMUNION.

O MY sweet Jesus, my Creator, and my Redeemer, my God and my All, whence is this to me, that my Lord, and so great a Lord, whom Heaven and Earth cannot contain, should come into this poor Cottage, this House of Clay of my earthly Habitation ? O that I could give thee a hearty Welcome ! O that I could entertain thee as I ought ! Thy Loving kindness invites me to thy Embraces,

and I would willingly say with the Spouse in the Canticles, *I have found him whom my Soul loveth, I have held him, and will never let him go*; but the Awe of so great a Majesty checks me, and the Sense of my great Unworthiness and innumerable Sins keeps me back. No! my Soul, 'tis the Feet of thy Saviour only that thou canst presume to embrace; 'tis there thou must present thyself, like *Magdalene*, and wish that, like her, thou couldest wash them with thy Tears! O that thou couldest be so happy!

But first bow down thyself, with all thy Powers, to adore the sovereign Majesty, which has vouchsafed to come to visit thee; pay him the best Homage thou art able, as to thy first Beginning and thy last End; and perfectly annihilate thyself in the Presence of this eternal, immense, infinite Deity. Then pour thyself forth in his Presence, in Praise and Thanksgiving, according to thy best; and invite all Heaven and Earth to join with thee in magnifying their Lord and thine, for his Mercy and Bounty to thee.

O! what return shall I make to thee, O Lord, for all that thou hast done for me? Behold, when I had no Being at all, thou hast created me; and when I was gone astray, and lost in my Sins, thou hast redeemed me, by dying for me: All that I have, all that I am, is thy Gift; and now, after all thy other Favours, thou

thou hast given me thyself: Blessed be thy Name for ever. Thou art great, O Lord, and exceedingly to be praised; great are thy Works, and of thy Wisdom there is no End: But thy tender Mercies, thy Bounty and Goodness to me, are above all thy Works: These I desire to confess and extol for ever. Bless then thy Lord, O my Soul, and let all that is within thee praise and magnify his Name. Bless thy Lord, my Soul, and see thou never forgettest all that he has done for thee. O all ye Works of the Lord, bless the Lord, praise and glorify him for ever. O all ye Angels of the Lord, bless the Lord, praise and glorify his holy Name. Bless the Lord all ye Saints, and let the whole Church of Heaven and Earth join in praising and giving him Thanks for all his Mercies and Graces to me; and so, in some Measure, supply for what is due from me. But as all this still falls short of what is owing to thee from me for thy infinite Love, I offer to thee, O eternal Father, the same Son of thine whom thou hast given me, and his Thanksgiving, which is of infinite Value; and this I am sure thou wilt accept of. Look not then upon my Insensibility and Ingratitude, but upon the Face of thy Christ, and with him, and thro' him, receive this Offering of my own poor self, which I desire to make to thee.

Note, *Here also might be recited the Canticule of the three Children, Benedicite, &c.*

the Te Deum, and some of the Psalms of Praise, which are found among the Devotions for Sundays and Holidays, p. 94, &c.

An OBLATION after COMMUNION.

O Father of Mercies, and God of all Consolation, how hast thou loved us to whom thou hast given thy only begotten Son once for our Ransom, and daily for the Food of our Souls ! what can I, a wretched Creature, return to thee for this infinite Charity ? verily, nothing else but this same beloved Son of thine, whom thou hast given to me, and surely thou couldst give me nothing greater, or more worthy of thyself. Him then I offer to thee, O heavenly Father, with whom thou art always well pleased ; him whom thou hast lovingly delivered up to Death for me, and given me in this most holy Sacrament, which we frequent for the everlasting Memorial of his Death. He is our High Priest and Victim ; he is the Propitiation for the Sins of the whole World ; he is our Advocate and Intercessor. Look down then upon him, and for his Sake look down upon me, and upon us all. Remember all his sufferings, which he endured here in his mortal Life, his bitter Anguish, his mortal Agony and bloody Sweat, all the Injuries and Affronts, all the Blows and Stripes, all the Bruises and Wounds that he received for us. Remember his Death, which thou wast pleased should be

the Fountain of our Life; and for the Sake of his sacred Passion have Mercy on us. Receive, O holy Father, almighty and everlasting God, this holy and unspotted Victim, which I here offer thee, in Union with that Love, with which he offered himself to thee upon the Altar of the Cross; receive him for the Praise and Glory of thy Name; in Thanksgiving for all the Benefits bestowed on me, and on all Mankind; in Satisfaction also for all my Sins, and for the Benefit of thy whole Church, and the Refreshment and Comfort of all thy Faithful, living and dead; thro' the same Lord, Jesus Christ thy Son.

And turning myself to thee, O my dear Lord and Saviour, who hast here given me thyself, I would gladly make some suitable Return to thee for this infinite Love; I would gladly make thee some Offering, in Acknowledgement of this rich Present thou hast made me. But alas! thou knowest my Poverty; thou knowest I have nothing worthy of thy Acceptance; nothing but what, upon a thousand Titles, is already thine. But, O my God, such is thy Goodness, thou wilt be contented with the little that I can give thee, tho' it be thy own already; thou askest nothing but my Heart, and this I here most willingly offer thee: O! be pleased to accept of it, and make it wholly thine for ever. I offer thee here my whole Being; my Body with all its Senses, and

my Soul with all its Powers ; that as thou hast at present honoured them both by thy Presence so they may both be thy Temple for ever. O sanctify and consecrate eternally to thyself this Mansion, which thou hast this Day chosen for thy Abode. I give thee my Memory, that it may be ever recollected in thee ; my Understanding, that it may be always enlightened and directed by thy Truth ; and my Will, that it may be ever conformable to thine, and ever burn with the Love of thee, O take me entirely into thy Hands, with all that I have, and all that I am ; and let nothing henceforward in Life or Death, ever separate me any more from thee. *Amen.*

PETITIONS *after* COMMUNION.

O Most merciful Saviour, behold I have presumed to receive thee this Day into my House, relying on thy infinite Goodness and Mercy, and hoping, like *Zaccheus*, to obtain thy Benediction. But alas ! with how little Preparation ? with how little Devotion ? from my Heart I beg Pardon for my great Unworthiness, and for my innumerable Sins, which I detest for the Love of thee, and I desire to detest for ever. O ! wash them all away with thy precious Blood ; for thou art the Lamb of God, that takest away the Sins of the World, and one Drop of this Blood, which thou hast shed

shed for us, is more than enough to cancel the Sins of ten thousand Worlds.

Thou seest, O Searcher of Hearts, all my Maladies, and all the Wounds of my Soul; thou knowest how prone I am to Evil, and how backward and sluggish to Good. Thou seest this Self-love, that tyrannizes over my Soul, which is so deeply rooted in my corrupt Nature, and branches out into so many Vices, so much Pride and Vanity, so much Passion and Envy, so much Covetousness and worldly Solicitude, so much Sensuality and Concupiscence. O! who can heal all these my Evils, but thou, the true Physician of my Soul, who givest me thy Body and Blood in this blessed Sacrament, as a sovereign Medicine for all my Infirmities, and a sovereign Balsam for all my Wounds. Dispel the Darkness of *Ignorance* and Error from my Understanding, by thy heavenly Light; Drive away the Corruption and *Malice* of my Will, by the Fire of divine Love and Charity; restrain all the Motions of *Concupiscence*, and all the irregular Sallies of Passion, that they may no more prevail over me; Strengthen my *Weakness* with heavenly Fortitude; destroy this hellish Monster of Self-love with its many Heads, or at least chain down this worst of all my Enemies, that it may no longer usurp the Empire of my Soul, which belongs to thee, and which thou hast taken Possession of this Day; cut off the Heads of
this

this Beast, and particularly that which annoys me most, and which is my predominant Passion; stand by me henceforward in all my Temptations, that I may never more be overcome; remove from me all dangerous Occasions, and grant me this one Favour, that I may rather die a thousand Deaths, than live to offend thee mortally.

O my Jesus, thou art infinitely rich, and all the Treasures of divine Grace are lock'd up in thee; these Treasures thou bringest with thee, when thou comest to visit us in this blessed Sacrament, and thou takest an infinite Pleasure in opening them to us, to enrich our Poverty. This gives me the Confidence to present thee now with my Petitions, and to beg of thee those Graces and Virtues which I very much stand in need of as thou best knowest. O! encrease and strengthen my Belief of thy heavenly Truths, and grant that henceforward I may ever live by Faith, and be guided by the Maxims of thy Gospel. Teach me to be poor in Spirit, and take off my Heart from the Love of these transitory Things, and fix it upon Eternity; teach me, by thy divine Example, and by thy most efficacious Grace, to be meek and humble of Heart, and in my Patience to possess my Soul. Grant that I may ever keep my Body and Soul chaste and pure from the Corruption of Lust; that I may ever bewail my past Sins, and by a daily Mortifica-

tion

tion restrain all irregular Inclinations and Passions for the future. Above all Things teach me to love thee, teach me to be ever recollected in thee, and to walk always in thy Presence; teach me to love my Friends in thee, and my Enemies for thee; grant me to persevere to the End in this Love, and so to come one Day to that happy Place, where I may love and enjoy thee for ever.

Have Mercy also on my Parents, Friends, and Benefactors, and on all those for whom I am any Ways bound to pray, that we may all love thee, and faithfully serve thee. Have Mercy on thy whole Church, and on all the Clergy and Religious, Men and Women, that all may live up to their Calling, and sanctify thy Name. Give thy Grace and Blessing to all Princes and Magistrates, and to all Christian People; convert all Unbelievers and Sinners, and bring all stray'd Sheep back to thy Fold; particularly have Mercy on *N. and N. &c.*

O blessed Virgin, Mother of my God and Saviour, recommend all these my Petitions to your Son. O all you Angels and Saints, Citizens of Heaven, join also your Prayers with mine: You ever stand before the Throne, and see him Face to Face, whom I here receive under Veils; be ever mindful of me, and obtain from him and thro' him, that with you I may bless him and love him for ever. *Amen.*

Note, That upon the whole Day after your Communion, you ought to be more than ordinarily retired, and perform more Devotions than usual. Particularly watch over yourself, lest by giving Way to Passion, or any other Sin, you suffer yourself to be robbed of any Part of that Treasure you have received; for 'tis a common Trick of the Devil, on the Day that a Person has been at Communion, to fling some stumbling-block in their Way to raise them to Passion, or disturb their Peace, or draw them aside from their Devotions by Worldly Distractions or Diversions; and therefore Christians must be upon their Guard on these Occasions, and by Retirement, Recollection and Prayer, give Time to the Grace which they have received, to sink into their Souls, and take deep Root there. And let them remember that they have received this fresh supply of divine Grace, to the End that they may improve in every Christian Virtue, and especially in the Love of God, and may serve his divine Majesty with a new Vigour and Fervour.

INSTRUCTIONS and DEVOTIONS for the SICK.

1. **I**F you are attacked by any considerable Illness, let your first Care be to send for your spiritual Physician, and settle the state of your Soul. This is much better done in the beginning of Sicknels than afterwards, when the strength of the Fever, or the Quality of the Remedies, may render a Person absolutely unfit for so great a Work. Sicknels is often sent for a Punishment of Sin, and therefore a sincere Repentance and Confession of Sins is often a more effectual Means of Recovery than any other.

2. If

2. If you have not your Will already made, as in Prudence you ought, let this also be done in the Beginning of your Sickneſs, that ſo having ſettled your temporal Affairs, you may apply your Soul, without Diſturbance, to the Spiritual.

3. Engage your beſt Friends to give you timely Notice if your Diſtemper be dangerous, and not to flatter you with hopes of Life, when there are little or no Grounds for Hope. Make the beſt Uſe you can of that Time, which perhaps is to be your laſt. Admit but of few Viſits, nor of any other Diſcourſe, but ſuch as may be for your Soul's Profit.

4. Take proper Care for the Diſcharge of your Debts, and all other Obligations incumbent upon you; and this as much as may be in the Beginning alſo of your Sickneſs: Forgive all thoſe who have any Way injured you, and aſk Pardon of thoſe you have injured.

5. Receive your Sickneſs from the Hand of God with a perfect Reſignation to his holy Will, as a juſt Punishment of your Offences; frequently offer yourſelf up to him, and beg that he would give you Patience, and ſanctify your Sufferings, and that he would accept of all your Pains and Uneaſineſſes, in Union with the Sufferings of your Saviour Jeſus Chriſt, in Deduction of the Punishment due to your Sins.

6. Often procure ſome Friend to read to you ſuch Prayers as are moſt affective, and moſt proper for your preſent Condition; eſpecially the Penitential Pſalms, the Litanies, Acts of the Love of God, of Patience and Reſignation, &c.

7. Have the Crucifix, or a Picture of Chriſt crucified, always before your Eyes: Think often upon his Paſſion, hide yourſelf in Spirit in his Wounds, and embrace his Feet with all the Affections of your Soul.

8. Aim,

8. Aim as much as you can, at a penitential Spirit, during your Sicknefs; often cry to God for Mercy, and make frequent Acts of Contrition for your Sins. St. Augustine used to say, that no Christian, however innocent his Life might have been, ought to venture to die in any other State than that of a Penitent.

A PRAYER proper to daily repeated in Time of SICKNESS.

LORD Jesus Christ, behold I receive this Sicknefs, with which thou art pleased to visit me, as coming from thy fatherly Hand. 'Tis thy Will it should be thus with me, and therefore I submit: Thy Will be done on Earth, as it is in Heaven. May this Sicknefs be to the Honour of thy holy Name, and for the Good of my Soul. For this End I here offer myself with an entire Submission to all thy Appointments; to suffer whatever thou pleakest, as long as thou pleakest, and in what Manner thou pleakest: For I am thy Creature, O Lord, who have most ungratefully offended thee; and since my Sins have a long Time cried aloud to Heaven for Justice, why shall I now complain if I feel thy Hand upon me? No, my God, thou art just in all thy Ways; I have truly deserved thy Punishment, and therefore I have no Reason to complain of thee, but only of my own Wickedness.

But rebuke me not, O Lord, in thy Fury, nor chastise me in thy Wrath; but have Regard

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gard to my Weakness. Thou knowest how frail I am ; that I am nothing but Dust and Ashes : Deal not with me, therefore, according to my Sins, neither punish me according to my Iniquities ; but according to the Multitude of thy most tender Mercies, have Compassion on me. O ! let thy Justice be tempered with Mercy, and let thy heavenly Grace come in to my Assistance to support me under this my Illness. Confirm my Soul with Strength from above, that I may bear, with a true Christian Patience, all the Uneasinesses, Pains, Disquiets and Difficulties of my Sicknes, and that I may chearfully accept them as the just Punishment of my Offences ; preserve me from all Temptations, and be thou my Defence against all the Assaults of the Enemy, that in this Illness I may no Way offend thee ; and if this is to be my last, I beg of thee so to direct me by thy Grace, that I may no Ways neglect or be deprived of those Helps, which thou hast, in thy Mercy, ordained for the Good of my Soul, to prepare it for its Passage into Eternity, that being perfectly cleansed from all my Sins, I may believe in thee, put my whole Trust in thee, love thee above all Things, and thro' the Merits of thy Death and Passion, be admitted into the Company of the Blessed, where I may praise thee for ever. *Amen.*

Short Acts of the most necessary Virtues, proper to be inculcated in the Time of SICKNESS.

LORD, I accept this Sickness from thy Hands, and entirely resign myself to thy blessed Will, whether it be for Life or Death. Not my Will, but thine be done; thy Will be done on Earth, as it is in Heaven.

Lord, I submit to all the Pains and Uneasinesses of this my Illness; my Sins have deserved infinitely more. Thou art just, O Lord, and thy Judgment is right.

Lord, I offer up to thee all that I now suffer, or may have yet to suffer, to be united to the Sufferings of my Redeemer, and sanctified by his Passion.

I adore thee, O my God; and my All, as my first Beginning and last End; and I desire to pay thee the best Homage I am able, and to bow down all the Powers of my Soul to thee. Lord, I desire to praise thee for ever, in Sickness as well as in Health; I desire to join my Heart and voice with the whole Church of Heaven and Earth, in blessing thee for ever.

I give thee Thanks from the Bottom of my Heart, for all thy Mercies and Blessings bestowed upon me and my whole Church, thro' Jesus Christ thy Son; and above all, for thy having loved me from all Eternity, and redeemed me with his precious Blood. O! let not that Blood be shed for me in vain.

Lord,

Lord, I believe all those heavenly Truths which thou hast revealed, and which thy holy Catholic Church believes and teaches. Thou art the sovereign Truth, who neither canst deceive, nor be deceived; and thou hast promised the Spirit of Truth to guide thy Church into all Truth. *I believe in God, the Father Almighty, &c.* In this Faith I resolve, thro' thy Grace, both to live and die. O Lord strengthen and encrease this my Faith.

O my God, all my Hopes are in thee; and thro' Jesus Christ, my Redeemer, and thro' his Passion and Death, I hope for Mercy, Grace, and Salvation for thee. In thee, O Lord, have I put my Trust, O let me never be confounded.

O sweet Jesus, receive me into thy Arms in this Day of my Distress; hide me in thy Wounds, bathe my Soul in thy precious Blood.

I love thee, O my God, with my whole Heart and Soul, above all Things; at least I desire so to love thee. O come now, and take full Possession of my whole Soul, and teach me to love thee for ever.

I desire to be dissolved, and to be with Christ.

O! when will thy Kingdom come? O Lord, when wilt thou perfectly reign in all Hearts? When shall Sin be no more?

I desire to embrace every Neighbour with perfect Charity for the Love of thee. I forgive,

give, from my Heart, all that have any Way offended or injured me, and ask Pardon of all whom I have any Ways offended.

Have Mercy on me, O God, according to thy great Mercy ; and according to the Multitude of thy tender Mercies, blot out all my Iniquities.

O ! Who will give Water to my Head, and Fountains of Tears to my Eyes, that Night and Day I may bewail all my Sins !

O ! That I had never offended so good God ! O ! that I had never sinned ! Happy those Souls that have always preserved their baptismal Innocence.

Lord, be merciful to me a Sinner ; sweet Jesus, Son of the living God, have Mercy on me:

I commend my Soul to God my Creator who made me out of nothing ; to Jesus Christ my Saviour, who redeemed me with his precious Blood ; to the holy Ghost, who sanctified me in Baptism. Into thy Hands, O Lord, I commend my Spirit.

I renounce, from this Moment, and for all Eternity, the Devil and all his Works ; and I abhor all his Suggestions and Temptations. O ! suffer not, O Lord, this mortal Enemy of my Soul, to have any Power over me, either now, or at my last Hour. O let thy holy Angels defend me from all the Powers of Darkness.

O holy

O holy *Mary*, Mother of God, pray for us Sinners, now, and at the Hour of our Death. O all you blessed Angels and Saints of God, pray for me a poor Sinner.

It may be proper also in Time of Sicknes to read to the sick Person leisurely, and as he is able to bear it, the Passion of Christ, or some Meditations on his Passion; as also the Paraphrase on the Lord's Prayer, the Miserere, and the other Penitential Psalms; devout Acts of Contrition, &c. but not too much at once; for that might fatigue him, and do him Harm.

A short Exercise in preparation for DEATH, which may be used every DAY.

1. **M**Y Heart is ready, O God, my Heart is ready; not my Will, but thine be done. O my Lord, I resign myself entirely to thee, to receive Death at the Time, and in the Manner it shall please thee to send it.

2. I most humbly ask Pardon for all my Sins committed against thy sovereign Goodness, and repent me of them all from the Bottom of my Heart.

3. I firmly believe whatsoever the holy Catholic Church believes and teaches; and by thy Grace I will die in this Belief.

4. I hope to possess eternal Life by thy infinite Mercy, and by the Merits of my Saviour Jesus Christ.

5. O my God, I desire to love thee as my sovereign

sovereign Good, above all Things, and to despise this miserable World: I desire to love my Neighbour as myself, for the Love of thee and to forgive all Injuries from my Heart.

6. O my divine Jesus, how great is my Desire to receive thy sacred Body; O come now into my Soul at least by a spiritual Communion! O grant that I may worthily receive thee before my Death! I desire to unite myself to all the worthy Communions which shall be made in thy holy Church, even to the End of the World.

7. Grant me the Grace, O my divine Saviour, perfectly to efface all the Sins I have committed by any of my Senses, by applying daily to my Soul thy blessed Merits, and the holy Unction of thy precious Blood.

8. Holy Virgin, Mother of my God, defend me from my Enemies in my last Hour, and present me to thy divine Son. Glorious St. Michael, Prince of the heavenly Host, thou my Angel Guardian, and you my blessed Patrons, intercede for me, and assist me, in this last and dreadful Passage.

9. O my God, I renounce all Temptations of the Enemy, and in general, whatsoever may displease thee. I adore and accept thy divine Appointments with Regard to my Soul, and entirely abandon myself to them as most just and equitable.

10. O Jesus, my divine Saviour, be a Jesus

to me, and save me. O my God, hiding myself with an humble Confidence in thy dear Wounds, I render my Soul into thy divine Hands ; receive it into the Bosom of thy Mercy. *Amen.*

PRAYERS for the DEAD.

The Psalm Miserere. Have Mercy on me, O God, &c. as p. 143, and the Psalm De profundis. From the Depths, &c. as p. 147, *At the End of each, instead of Gloria Patri, &c. say,* Eternal Rest give to them, O Lord : And let perpetual Light shine unto them.

A Prayer for all the Faithful departed.

O GOD, the Creator and Redeemer of all the Faithful, grant to the Souls of thy Servants departed the Remission of all their Sins ; that thro' pious Supplications they may obtain that Pardon which they have always desired : Who livest and reignest with God the Father, in the Unity of the holy Ghost, God, World without End. *Amen.*

A Prayer upon the Day of a Person's Decease or Burial.

O GOD, whose Property is always to have Mercy and to spare, we humbly beseech thee for the Soul of thy Servant N. which thou
hast

hast this Day called out of the World, that thou wouldest not deliver it up into the Hands of the Enemy, nor forget it unto the End: But command it to be received by thy holy Angels, and to be carried to Paradise, its true Country; that as in thee it had Faith and Hope, it may not suffer the Pains of Hell, but may take Possession of everlasting Joys: Thro' our Lord Jesus Christ. *Amen.*

Another.

WE beseech thee, O Lord, admit the Soul of thy Servant *N.* which this Day has departed out of this World, into the Fellowship of the Saints, and pour forth upon it the Dew of thy eternal Mercy: Thro' our Lord Jesus Christ, &c.

On the Anniversary Day.

O Lord, the God of Mercy and Pardon, grant to the Soul of thy Servant *N.* whose Anniversary we commemorate, the Seat of Refreshment, the Happiness of Rest, and the Brightness of Light: Thro' our Lord Jesus Christ, &c.

A Prayer for one lately deceased.

A Bsolve, we beseech thee, O Lord, the Soul of thy Servant *N.* that being dead to the World, he may live to thee: And whatever he has committed in this Life thro' human Frailty, do thou of thy most merciful Goodness forgive: Thro' our Lord Jesus Christ, &c.

A Prayer

A Prayer for a Bishop or a Priest.

O God, who amongst thy Apostolic Priests hast raised thy Servant *N.* to the Dignity of a Bishop [or of a Priest] grant, we beseech thee, that he may be also admitted in Heaven to their everlasting Fellowship: Thro' Jesus Christ our Lord, &c.

For Father and Mother.

O God, who hast commanded us to honour our Father and Mother, have Mercy on the Souls of my Father and Mother; and grant that I may see them in the Glory of Eternity: Thro' our Lord Jesus Christ, &c.

For Brethren, Relations, and Benefactors.

O God, the Giver of Pardon, and Lover of the Salvation of Man, we beseech thy Clemency in Behalf of our Brethren, Kinsfolks and Benefactors, who are departed this Life, that by the Intercession of the blessed Virgin *Mary*, and of all thy Saints, thou wouldest receive them into the Joys of thy eternal Kingdom: Thro' our Lord Jesus Christ, &c.

For all that lie in the Church or Church-Yard.

O God, by whose Mercy the Souls of the Faithful find Rest, grant to all thy Servants here or elsewhere that have slept in Christ, the full Pardon of their Sins; that being discharged from all Guilt, they may rejoice with thee for all Eternity: Thro' our Lord Jesus Christ, &c.

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For

For a Man deceased.

HEAR, we beseech thee, O Lord, our Prayers, which we humbly address to thy Mercy, that the Soul of thy Servant, which thou hast called out of this World, may be received into the Region of Light and Peace, and be numbered amongst the Blessed : Thro' our Lord Jesus Christ, &c.

For a Woman deceased.

WE beseech thee, O Lord, according to thy great Goodness, to shew Mercy to the Soul of thy Servant; that, being now deliver'd from the Corruptions of this mortal Life, she may be received into the Inheritance of eternal Bliss: Thro' our Lord Jesus Christ, &c.

For many deceased.

O God, whose Property is always to have Mercy and to spare, be favourably propitious to the Souls of thy Servants, and grant them the Remission of all their Sins; that being delivered from the Bonds of this mortal Life, they may be admitted to Life everlasting: Thro' our Lord Jesus Christ thy Son, &c.

A Prayer that may be daily said by a Woman with Child.

O Lord God Almighty, Creator of Heaven and Earth, who hast made us all out of nothing, and redeemed us by the precious Blood of thy only Son; look down upon thy poor Handmaid here prostrate before thee,
humbly

humbly imploring thy Mercy, and begging thy Blessing for herself and her Child, which thou hast given her to conceive. Preserve, I beseech thee, the Work of thy Hands, and defend both me and the tender Fruit of my Womb from all Perils and all Evils: Grant me in due Time a happy Delivery, and bring my Child safe to the Font of Baptism, that it may be there happily dedicated to thee, to love and serve thee faithfully for ever. But, O my God, I have too much Reason to fear, lest my great and manifold Sins should hinder thee from hearing my Prayers, and draw down thy Judgments upon me and mine, instead of the Mercies which I sue for: And therefore I am sensible the first Thing I ought to do is, to repent from the Bottom of my Heart for all my Offences, humbly confess them, and continually cry to thee for Mercy. I detest then all my Sins with my whole Heart, and desire to lay them here all down at thy Feet, to be effaced and destroyed for ever. I renounce and abhor them with my whole Soul, because they are infinitely odious to thee; and I wish I could expiate them with Tears of Blood! I humbly beg thy Pardon for them all, and I wish with all my Heart that I had never committed them: I here offer myself to make what Satisfaction I am able for them; and I most willingly accept of whatever I may have to go thro' in Child-bearing, and offer it up now beforehand to thee

for my Sins; firmly resolving by thy Grace never wilfully to offend thee more. See here my poor Heart, O Lord, and if it be not such as I here express, at least I desire it should be such: I desire it should be that contrite and humble Heart which thou never despisest. In this Disposition of Soul, and with a lively Confidence in thy Mercies, and in the Merits of the Death and Passion of Jesus Christ thy Son, I renew the Petition I made before, and I once more beg of thee, for myself, thy Grace and Protection, and a happy Delivery; and for my Child, that thou wouldest be pleased to preserve it for Baptism, sanctify it for thyself, and make it thine forever: Thro' the same Jesus Christ thy Son, our Lord. *Amen.*

The Litany of the most holy Name of Jesus.

LORD have Mercy on us. Christ have Mercy on us. Lord have Mercy on us. Jesus hear us. Jesus graciously hear us. God the Father of Heaven, *have Mercy on us.* God the Son Redeemer of the World, God the Holy Ghost, Holy Trinity one God, Jesus Son of the living God, Jesus Splendor of the Father, Jesus Brightness of eternal Light, Jesus King of Glory,

Have, &c.
Jesus



QUEEN
of the most holy Rosary
Pray for us



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Honourable Vessel,
Singular Vessel of Devotion,
Mystical Rose,
Tower of *David*,
Tower of Ivory,
House of Gold,
Ark of the Covenant,
Gate of Heaven,
Morning Star,
Health of the Sick,
Refuge of Sinners,
Comfort of the Afflicted,
Help of Christians,
Queen of Angels,
Queen of Patriarchs,
Queen of Prophets,
Queen of Apostles,
Queen of Martyrs,
Queen of Confessors,
Queen of Virgins,
Queen of all Saints.

Pray for us.

Lamb of God, who take- } *Spare us, O Lord.*
est away the Sins of } *Hear us, O Lord,*
the World, } *Have mercy on us.*

ANTH. We fly to thy Patronage, O sacred
Mother of God, despise not our Prayers in our
Necessities, but deliver us from all Dangers,
O ever glorious and blessed Virgin.

V. Pray for us O holy Mother of God. R.
That we may be made worthy of the Promises
of Christ.

Let

Let us pray.

POUR forth we beseech thee, O Lord, thy Grace into our Hearts, that we to whom the Incarnation of Christ thy Son was made known by the Message of an Angel, may, by his Passion and Cross, be brought to the Glory of his Resurrection: Thro' the same Christ our Lord. Amen.

V. May the divine Assistance always remain with us. R. Amen. V. And may the Souls of the Faithful departed, thro' the mercy of God rest in Peace. R. Amen.

LORD have mercy upon us.
Christ have mercy upon us.
Lord have mercy upon us.
Christ hear us.

Christ graciously hear us.

God the Father of Heaven,

God the Son, Redeemer of the World,

God the Holy Ghost,

Holy Trinity one God,

Heart of Jesus,

Heart of Jesus, form'd in the Womb of his blessed Mother,

Heart of Jesus, hypostatically united to the Son of God,

Heart of Jesus, the Sanctuary of the Divinity,

Heart of Jesus, the Tabernacle of the most holy Trinity,

Have Mercy on us.

Heart

Heart of Jesus, the Temple of all Sanctity,
Heart of Jesus, Fountain of all Graces,
Heart of Jesus, most meek,
Heart of Jesus, most humble,
Heart of Jesus, most obedient,
Heart of Jesus, most chaste,
Heart of Jesus Furnace of Love,
Heart of Jesus, Source of Contrition,
Heart of Jesus, Treasure of Wisdom,
Heart of Jesus, Ocean of Bounty,
Heart of Jesus, Throne of Mercy,
Heart of Jesus, Abyss of all Virtues,
Heart of Jesus, sorrowful in the Garden,
Heart of Jesus, spent with a Bloody Sweat,
Heart of Jesus, glutted with Reproaches,
Heart of Jesus, consumed for our Sins,
Heart of Jesus, made obedient even to
the Death of the Cross,
Heart of Jesus, pierc'd thro' with a Lance,
Heart of Jesus, drain'd of Blood on the
Cross,
Heart of Jesus, the Refuge of Sinners,
Heart of Jesus, the fortitude of the just,
Heart of Jesus, the comfort of the afflicted,
Heart of Jesus, the main Strength of the
tempted,
Heart of Jesus, the Terror of the Devils,
Heart of Jesus, the Sanctification of Hearts,
Heart of Jesus, the perseverance of the good,
Heart of Jesus, the Hope of the dying,
Heart of Jesus, -the Joy of the blessed,

Have Mercy on us.

Lamb

Lamb of God, who takest away the Sins of the World, spare us, O Jesus.

Lamb of God, who takest away the Sins of the World, hear us, O Jesus.

Lamb of God, who takest away the Sins of the World, have Mercy on us, O Jesus.

V. O most sacred Heart of Jesus, have Mercy on us. R. That we may worthily love thee with our whole Hearts.

Let us pray.

O God, who, out of immense love, hast given to thy faithful the most sacred Heart of thy Son, our Lord, to be the Object of their tenderest Affections: Grant we beseech thee, that we may so love and honour it on Earth, as by it, and with it, we may merit to love both *thee* and *him*, and be eternally loved by *thee* and *him* in Heaven: thro' the same Jesus Christ our Lord, thy Son who lives and reigns with thee, in the unity of the Holy Ghost, one God, World without End. *Amen.*

The HYMN of the sacred Heart of JESUS.

Proper to be said at PROCESSION and after COMMUNION.

JESUS who do'st thy glorious flesh conceal Under the sacred Host's mysterious Veil, Declare thy loving Hearts stupendous Flame And furnish Praises worthy such a Theme.

O Heart! O love's burnt Offering perfum'd With heavenly Sweets, with Fire divine consum'd;

In thee poor Mortals do securely rest,
Angels rejoice, the Trinity is blest.

Unspotted in thy Birth! of heavenly Race,
In purest Virgin's Womb produc'd by Grace,
Assum'd in union personal with God,
His worthy Temple, his belov'd Abode.

Remember, Ah! remember dearest Lord,
That force of Love, which drew the eternal
Word

From Heaven; and me, unworthy me to save
O Son of God! thee to a Virgin gave.

What raptures must from such caresses flow,
Jesus on *Mary* does his Heart bestow,
Mary to Jesus does her Heart return,
Mother and Son with mutual Fires to burn.

Let all that love, let all that hope resound,
Of this great Heart such mysteries profound,
And raise their Voice to Heaven, while pro-
strate on the Ground,

O amorous Heart! *Gethsemani* can tell
Thy pangs and throbs, when Christ in Prayer
fell,

And, agonizing in his sacred gore,
Bewail'd our Sins with drops from every pore

Thro' thee, the Soldier's spear a passage found,
And lay'd it open, with a spacious Wound;

R

That

That when we have sinn'd, and threaten-
ing justice fear,

We might be sure of room for Mercy here.

Hail King of Martyrs, dolorous Victim hail,
Center o'th' Cross! O may the Cross prevail
O'er fading Beauty, greatness and renown,
And be our Love, our Glory, Joy and Crown.

All Nations of the Earth, who distant lye
To Jesus's Heart with Wings of Lovers fly:
Fly boldly, let no ponderous guilt excuse
This Fire of Love no fuel does refuse.

See how it spreads! how well it suits the name
Of glowing Furnace, of devouring Flame!
Ah! let me waste with languishing Desire
Of this dear Heart, and in its Flames expire.

Loadstone of Lovers, Jesus! touch our Souls,
With power attractive, which no weight con-
trouls,

Furnace of Charity! our Love refine (thine
From Earthly dross, and make our Hearts like
All pure, all burning with a Flame divine.

DOMINICA ad VESPERAS.

V. **D**EUS, in adiutorium meum intende.
Resp. Domine, ad adjuvandum me
 festina.

Gloria Patria, & Filio & Spiritui Sancto.
 Sicut erat in principio, & nunc, & semper, & in
 sæcula sæculorum. *Amen. Allelujah.*

N. B. *Vel,* Laus tibi, Domine, Rex æter-
 næ gloriæ.

Antiphona. Dixit Dominus. *Ant.* Allelujah.
Psalm, 109.

DIXIT Dominus Domino meo : * sede a
 dextris meis.

Donec ponam inimicos tuos : * scabellum
 pedum tuorum.

Virgam virtutis tuæ emittet Dominus ex *Si-*
on : * Dominare in medio inimicorum tuorum.

Tecum principium in die virtutis tuæ in
 splendoribus sanctorum : * ex utero ante luci-
 ferum genui te.

Juravit Dominus, & non pœnitebit eum ;
 * tu es Sacerdos in æternum, secundum ordi-
 nem *Melchisedech.*

Dominus a dextris tuis * confregit in die iræ
 suæ reges.

Judicabit in Nationibus, implebit ruinas,
 conquassabit capita in terra multorum.

Gloria Patri, &c.

De torrente in via bibit ; * propterea exal-
 tabit caput.

Ant. Dixit Dominus Domino meo, sede a dextris meis.

Ant. Fidelia.

Psalms, 110.

Confitebor tibi Domine in toto corde meo :
* in consilio justorum, & congregatione.

Magna opera Domini : * exquisita in omnes voluntates ejus.

Confessio & magnificentia opus ejus : * & justitia ejus manet in sæculum sæculi.

Memoriam fecit mirabilium suorum, misericors & miserator Dominus : * escam dedit timentibus se.

Memor erit in sæculum testamenti sui : * virtutem operum suorum annuntiabit populo suo.

Ut det illis hæreditatem Gentium : * opera manuum ejus veritas, & judicium.

Fidelia omnia mandata ejus ; confirmata in sæculum sæculi : * facta in veritate & equitate.

Redemptionem misit populo suo : * Mandavit in æternum testamentum suum.

Sanctum & terribile nomen ejus : * initium sapientiæ timor Domini.

Intellectus bonus omnibus facientibus eum : * laudatio ejus manet in sæculum sæculi.

Ant. Fidelia omnia mandata ejus, confirmata in sæculum sæculi.

Ant. In mandatis.

Psalms, 111.

Beatus vir qui timet Dominum : * mandatis in ejus volet nimis.

Potens

Potens in terra erit semen ejus: generatio rectorum benedicetur.

Gloria & divitiæ in domo ejus: * & justitia ejus manet in sæculum sæculi.

Exortum est in tenebris lumen rectis: * misericors & miserator, & justus.

Jucundus Homo qui miseretur & commodat, disponet sermones suos in judicio: * quia in æternum non commovebitur.

In memoria æterna erit justus: * ab auditione mala non timebit.

Paratum cor ejus sperare in Domino, confirmatum est cor ejus; * non commovebitur donec despiciat inimicos suos.

Dispersit, dedit pauperibus: justitia ejus manet in sæculum sæculi: * cornu ejus exaltabitur in gloria.

Peccator videbit & irascetur, dentibus suis fremet & tabescet: * desiderium peccatorum peribit.

Ant. In mandatis ejus cupit nimis.

Ant. Sit nomen Domini.

Psalms, 112.

L Audate pueri Dominum: * laudate nomen Domini.

Sit nomen Domini benedictum; * ex hoc nunc & usque in sæculum.

A solis ortu usque ad occosum: * laudabile nomen Domini.

Excelsus super omnes gentes Dominus: * & super cælos gloria ejus.

Quis sicut Dominus Deus noster, qui in altis habitat : * & humilia respicit in cœlo & in terra?

Suscitans a terra inopem ; * & de stercore erigens pauperem ;

Ut collocet eum cum principibus : * cum principibus populi sui.

Qui habitare facit sterilem in domo : * matrem filiorum lætantem.

Ant. Sit nomen Domini benedictum in sæcula.

Ant. Nos qui vivimus.

Psalm, 113.

IN exitu *Israel* de *Ægypto* : * Domus *Jacob* de populo barbaro.

Facta est *Judæa* sanctificatio ejus ; * *Israel* potestas ejus.

Mare vidit & fugit : * *Jordanis* conversus est retrorsum.

Montes exultaverunt ut arietes : * colles sicut agni ovium.

Quid est tibi mare quod fugisti : & tu, *Jordanis*, quia conversus es retrorsum ?

Montes exultastis sicut Arietes : * et colles sicut agni ovium ?

A facie Domini mota est terra : * a facie Dei *Jacob*.

Qui convertit petram in stagna aquarum ; * & rupem in fontes aquarum.

Non nobis, Domine, non nobis ; * sed nomini tuo da gloriam.

Super misericordia tua & veritate tua ; & ne quando dicant gentes : Ubi est Deus eorum ?

Deus

Deus autem noster in Cælo; * omnia quæcunque voluit, fecit.

Simulacra gentium argentum & aurum, opera manuum hominum.

Os habent & non loquentur; oculos habent & non videbunt.

Aures habent & non audient; nares habent et non odorabunt.

Manus habent et non palpabunt; pedes habent et non ambulabunt: * non clamabunt in gutture suo.

Similes illis fiant, qui faciunt ea: * et omnes qui confidunt in eis.

Domus *Israel* speravit in Domino: * adjutor eorum & protector eorum est.

Domus *Aaron* speravit in Domino: adjutor eorum & protector eorum est.

Qui timent Dominum speraverunt in Domino: * adjutor eorum & protector eorum est.

Dominus memor fuit nostri; * & benedixit nobis.

Benedixit domui *Israel*: * benedixit domui *Aaron*.

Benedixit omnibus qui timent Dominum: * pusillis cum majoribus.

Adjiciat Dominus super vos & super filios vestros.

Benedicti vos a Domino, * qui fecit cælum & terram,

Cælum cæli Domino: * terram autem dedit filiis hominum.

Non mortui laudabunt te, Domine : * ne-
que omnes qui descendunt in infernum.

Sed nos qui vivimus benedicimus Domino :
ex hoc nunc & usque in sæculum.

Ant. Nos qui vivimus benedicimus Domino.

Tempore Paschali.

Ant. Allelujah, Allelujah, Allelujah.

Capitulum, 2, Cor. i.

Benedictus Deus, & pater Domini nostri Je-
su Christi, Pater misericordiarum, & De-
us totius consolationis, qui consolatur nos in
omni Tribulatione nostra. *R.* Deo gratias.

H Y M N U S.

LUCIS Creator optime,
Lucem dierum proferens,
Primordiis lucis novæ,
Mundi patans originem.

Qui mane junctum vesperi,
Diem vocari præcipis,
Illabitur tetrum Chaos;
Audi, preces cum fletibus.

Ne mens gravata crimine,
Vitæ sit exul munere :
Dum nil perenne cogitat,
Seseque culpis illigat.

Cœleste pulset ostium;
Vitale tollat præmium;
Vitemus omne noxium;
Purgemus omne pessimum.

Præsta, pater pijsime;
Patrique compar unice;

Cum

Cum Spiritu Paracleto.

Regnans per omne sæculum. *Amen.*

V. Dirigatur, Domine, oratio mea.

R. Sicut incensum in conspectu tuo.

Canticum B. Mariæ, Virginis.

Luke, i. *

Magnificat * anima mea Dominum :

Et exultavit Spiritus meas * in Deo salutari meo.

Qui respexit humilitatem ancillæ suæ : * ecce enim ex hoc, beatam me dicent omnes generationes.

Quia fecit mihi magna, qui potens est : * & sanctum nomen ejus.

Et misericordia ejus a progenie in progenies * timentibus eum.

Fecit potentiam in brachio suo ; * dispersit superbos mente cordis sui.

Deposuit potentes de sede ; * & exaltavit humiles.

Esurientes implevit bonis : * & divites dimisit inanes.

Suscepit *Israel* puerum suum ; * recordatus misericordiæ suæ.

Sicut locutus est ad Patres nostros ; * *Abraham* & semini ejus in sæcula.

Gloria Patri, &c.

On CORPUS CHRISTI DAY, or at the Benediction of the most Blessed SACRAMENT.

PAnge lingua gloriosi,
Corporis mysterium,

San-

Sanguinisque pretiosi,
Quem in mundi pretium
Fructus ventris generosi,
Rex effudit Gentium.

Nobis datus, nobis natus,
Ex intacta Virgine,
Et in mundo conversatus,
Sparso verbi semine ;
Sui moras incolatus,
Miro clausit ordine.

In supremæ nocte cœnæ
Recumbens cum fratribus,
Observata lege plene
Cibis in legalibus,
Cibum turbæ duodenæ
Se dat suis manibus.

Verbum caro, panem verum
Verbo carnem efficit,
Fitque Sanguis Christi merum,
Etsi sensus deficit,
Ad firmandum cor sincerum
Sola fides sufficit.

Tantum ergo Sacramentum
Veneremur cernui :
Et antiquum documentum
Novo cedat ritui :
Præstet fides supplementum
Sensuum defectui.

Genitori, genitoque
Laus & jubilatio,
Salus, honor, virtus quoque
Sit & Benedictio,

Procedent

Procedenti ab utroque
Compar sit laudatio. *Amen.*

Vers. Panem de cœlo præstitisti eis,
Allelujah.

Resp. Omne delectamentum in se
habentem, *Allelujah.*

Ad MAGNIFICAT Antiphona.

P. 203.

O Sacrum convivium, in quo Christus sumi-
tur; recolitur memoria passionis ejus;
mens impletur gratia, & futuræ gloriæ nobis
pignus datur, *Allelujab.*

Oratio.

DEus, qui nobis sub sacramento mirabili,
Passionis tue memoriam reliquisti, tribue
quæsumus, ita nos corporis & sanguinis tui sacra
mysteria venerari, ut redemptionis tuæ fructum
in nobis jugiter sentiamus. Qui vivis & regnas,
&c.

*Then is said the Antiphon and pr per Prayer,
with the Commemorations that are to be made
of the Festivals kept the next Day.*

*On all Sundays, from the third Sunday after
Pentecost to Advent, and from the second Sunday
after the Epiphany to Passion Sunday, except on
Doubles and within Octaves, are said the fol-
lowing Commemorations, called the Suffrages.*

On the Virgin MARY.

Ant. Sancta Maria, succurre miseris. juva
pusillanimes, reove debiles, ora pro peccatis,
interveni

intervenī pro clero, intercede pro devoto foemineo sexu: sentiant omnes tuum juvamen, quicumque celebrant tuam sanctam commemorationem.

V. Ora pro nobis, sancta Dei genitrix.

R. Ut digni efficiamur promissionibus Christi.

Oremus.

CONcede nos, famulus tuos, quæsumus, Domine Deus. perpetua mentis & corporis sanitate gaudere, & gloriosa beatæ Mariæ, semper Virginis, intercessione, a præsentī liberari tristitia, & æterna perfrui lætitia.

From the Octave-day of the Epiphany to the Purification is said.

V. Post partum Virgo inviolata permansisti.

R. Dei genitrix, intercede pro nobis.

Oremus.

DEUS, qui salutis æternæ, beatæ Mariæ virginitate sæcunda, humano generi præmia præstitisti: tribue, quæsumus, ut ipsam pro nobis intercedere sentiamus, per quam meruimus auctorem vitæ suscipere Dominum nostrum, *Jesum Christum*, filium tuum.

Of the APOSTLES.

Ant. Petrus, Apostolus, & Paulus, doctor Gentium, ipsi nos docuerunt legem tuam, Domine.

V. Constitues eos principes super omnem terram.

R. Memores erunt nominis tui, Domine.

Oremus.

Oremus.

DEUS, cujus dextera, beatam Petrum ambulans in fluctibus, ne mergeretur, erexit; & co-apostolum ejus Paulum tertio naufragantem, de profundo pelagi liberavit: exaudi nos propitius, & concede ut amborum meritis æternitatis gloriam consequamur.

The Commemoration of the Patron is to be made either before or after the aforesaid Commemorations, according to his Dignity.

Of PEACE.

Ant. Da pacem, Domine, in diebus nostris, quia non est alius qui pugnet pro nobis, nisi tu, Deus noster.

V. Fiat pax in virtute tua.

R. Et abundantia in turribus tuis.

Oremus.

DEUS, à quo sancta desideria, recta consilia, & justa sunt opera: da servis tuis illam quam mundus dare non potest pacem; ut & corda nostra mandatis tuis dedita, & hostium sublata formidine, tempora sint tua protectione tranquilla. Per Dominum nostrum Jesum Christum, filium tuum, qui tecum vivit & regnat in unitate Spiritus sancti Deus, per omnia sæcula sæculorum. *R. Amen.*

From the second Sunday after Easter to the Ascension, instead of these Commemorations, is said the following Commemoration.

S

Of

Of the CROSS.

Ant. Crucem sanctam subiit, qui inferum confregit : accinctus est protentiâ, surrexit die tertia. *Allelujab.*

V. Dicite in nationibus. *Allelujab.*

R. Quia Dominus regnavit a ligno. *Allelujab.*

Oremus.

DEUS, qui pro nobis filium tuum crucis patibulum subire voluisti, ut inimici à nobis expelleres potestatem : concede nobis famulis tuis, ut resurrectionis gratiam consequamur. Per eundem Dominum nostrum,

V. Dominus vobiscum.

R. Et cum spiritu tuo.

V. Benedicamus Domino.

R. Deo gratias.

V. Fidelium animæ per misericordiam Dei requiescant in pace. *Amen.*

When Complin is not said immediately after Vespers, after the Verse, May the Souls, and Our Father, is said.

V. Dominus det nobis suam pacem.

R. Et vitam æternam. *Amen.*

Then is said one of the Antiphons of our B. Lady, as at the End of Complin.

Then is said one of the following Antiphons, according to the Time.

The Antiphon from the Vespers of Saturday before the first Sunday of Advent to the Purification inclusive.

ALMA

ALMA redemptoris mater, quæ pervia
cœli.

Porta manes, & stella maris, securre cadenti,
Surgere qui curat populo: tu quæ genuisti,
Natura mirante tuum sanctum genitorem;
Virgo prius ac posterius; *Gabrielis* ab ore,
Sumens illud *Ave*, peccatorum miserere.

In Adventu.

V. Angelus Domini nuntiavit *Mariæ*.

R. Et concepit de Spiritu sancto.

Oremus.

GRatiam tuam, quæsumus, Domine, men-
tibus nostris infunde: ut qui Angelo
nuntiante Christi Filii tui Incarnationem cog-
novimus, per passionem ejus & crucem ad re-
surrectionis gloriam perducamur. Per eundem
Christum Dominum Nostrum.

R. Amen.

From the first Vespers of Christmas is said,
V. After Child-birth; *Prayer*, O God, who
by the fruitful, &c.

The Antiphon from the End of Complin of
the Purification inclusive, till Maunday Thurs-
day exclusive.

AVE Regina cœlorum:
Ave, Domina angelorum:

Salve, radix: salve porta:

Ex qua mundo lux est orta.

Gaude, virgo, gloriosa,

Super omnes speciosa:

Vale,

Vale, & valde decora,

Et pro nobis Christum exora.

V. Dignare me laudare te virgo sacrata.

R. Da mihi virtutem contra hostes tuos.

Oremus,

CONcede, misericors Deus, fragilitati nostræ præsidium; ut qui sancti Dei genitricis memoriam agimus intercessionis ejus auxilio à nostris iniquitatibus resurgamus. Per eundem Christum Dominum nostrum. *R. Amen.*

The Antiphon from Complin of Holy Saturday till the first Vespers of Trinity Sunday exclusive.

Regina cœli lætare, *Allelujah.*

Quia quem meruisti portare, *Allelujah.*

Resurrexit, sicut dixit, *Allelujah.*

Ora pro nobis Deum, *Allelujah.*

V. Gaude & lætare, virgo Maria, *Allelujah.*

R. Quia surrexit Dominus verè, *Allelujah.*

Oremus,

DEUS, qui per resurrectionem filii tui Domini nostri Jesu Christi mundum lætificare dignatus es: præsta quæsumus, ut per ejus genitricem virginem Mariam perpetuè capiamus gaudia vitæ. Per eundem Christum Dominum nostrum. *R. Amen.*

The Antiphon from the first Vespers of Trinity Sunday, till Saturday before the first Sunday of Advent exclusive.

SALVE,

Ave, regina, mater misericordie! vita dul-
 cedo, & spes nostra, salve! Ad te clama-
 us exules filii *Hevæ*: Ad te suspiramus ge-
 ntes & flentes in hac lachrymarum valle.
 a ergo, advocata nostra, illos tuos misericor-
 s oculos ad nos converte; & *Jesum* benedic-
 m fructum ventris tui nobis post hoc exilium
 ende, O clemens, O pia, O dulcis virgo
 ejus *Maria*.

Per *V. Ora pro nobis, sancta Dei genitrix.*

men. *R. Ut digni efficiamur promissionibus*
 atur- *Christi.*

nday *Oremus.*

*O*mnipotens sempiterne Deus, qui gloriosa
 virginis matris *Mariæ* corpus & animam
 ab. dignum filij tui habitaculum efficime retur,
 iritu Sancto co-operante, præparasti; da,
 ujab. cujus commemoratione lætatur, ejus pia
 ujab. mercesione ab instantibus malis & a morte
 perpetua liberemur. Per eundem Christum
 omnium nostrum. *Amen.*

V. Divinum auxilium maneat semper no-
 cum.

R. Amen. Pater noster. Ave Maria, Cre-
 in Deum.

F I N I S.

